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SOCIAL JUSTICE

Father Coughlin's Weekly Review

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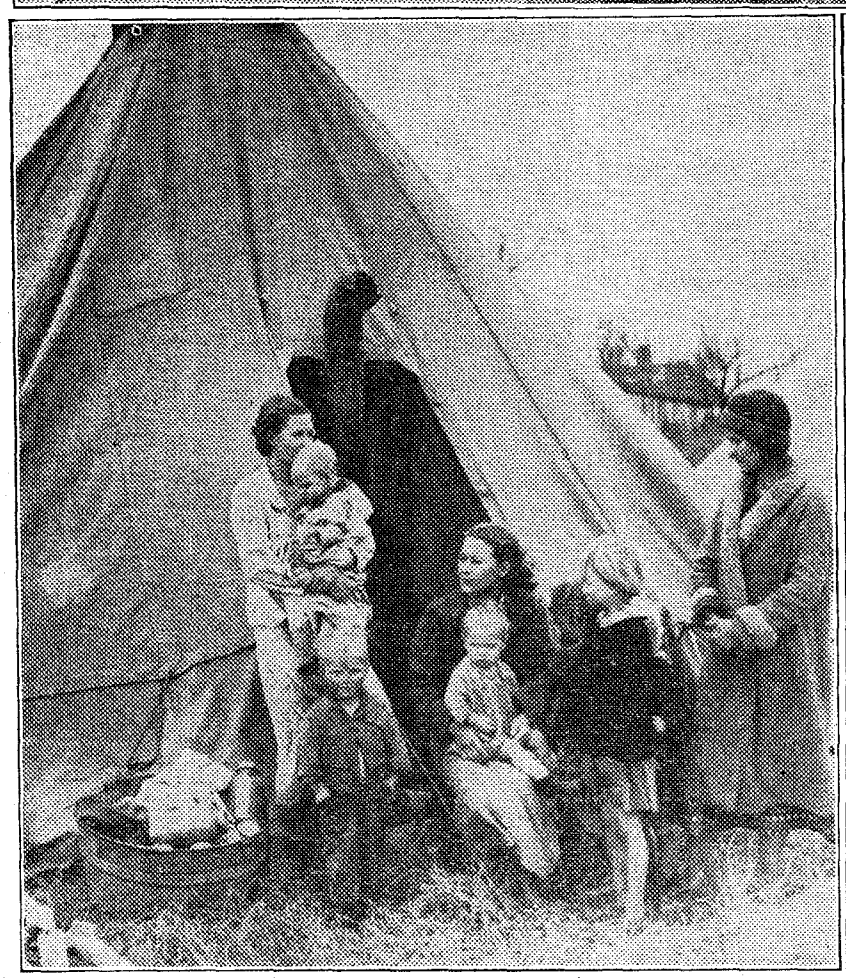
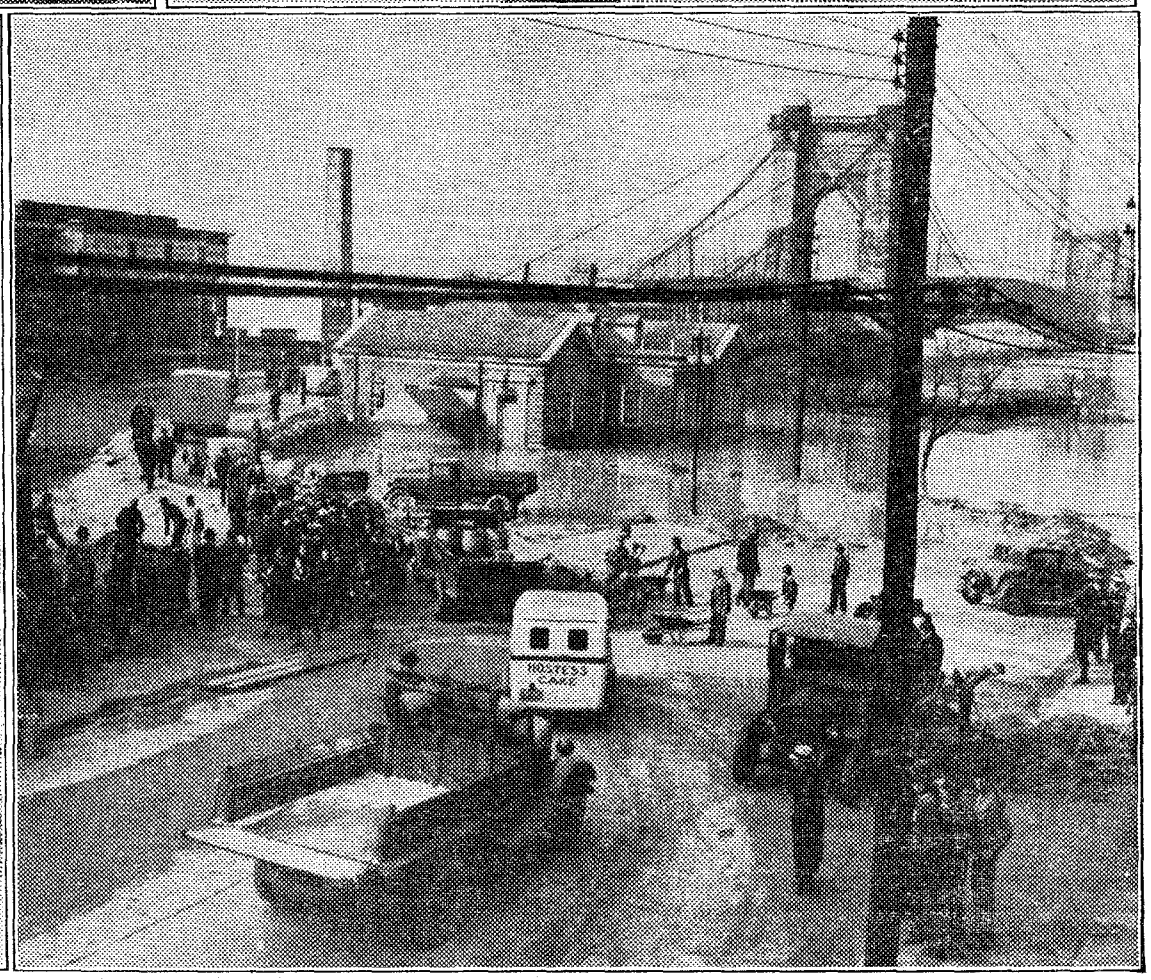
Father Coughlin Calls on N.U.S.J. to Awake!

PICTURES TELL GRIM STORY OF FLOOD





Long after the drama of rising waters and flood rescues has faded from the nation's radio sets, the grim and costly work of rehabilitation must go on. Refugees, more than 750,000 of them, many permanently homeless, are being cared for by the Red Cross. These exceptional pictures from the Wide World service tell the story. Upper left—Lessons from the 1927 disaster stood the lower Mississippi valley in good stead in its present emergency. Upper right—Seated among their possessions, rescued with them, these refugees, white and black, wait for the United States army to assign them to new homes. Lower left—An American home! Lower right—Pressing close as the waters recede, the clean-up crews furnish little drama or romance. A sand embankment at Covington, Ky., creates a temporary approach for the suspension bridge to Cincinnati whose towers rise dimly from the Ohio mists.

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To the Members of the National Union

Awake!

THE ARTICLES of incorporation of the National Union for Social Justice are prefaced with the following paragraphs:

Article I reads: "The name of this corporation is National Union for Social Justice."

Article II reads: "The purpose or purposes of this corporation are as follows:

"To extend the knowledge of American principles and ideals and to reduce these principles and ideals to practice;

"To uphold and defend the right of private ownership of property within the United States but always subordinate to the inalienable supremacy of human rights;

"To protect the masses of the people within the United States against the greed and domination of and exploitation by powerful vested interests;

"To promote the common welfare by securing for all of the people within the United States, irrespective of race, creed or station in life, genuine application of the principles of social justice;

"To do any and all lawful things in furtherance of the above objects and purposes."

During the brief existence of the National Union many mistakes were committed by me and by the members who were associated with me. They were mistakes of the mind. They were sins of procedure.

The most serious mistake in procedure was the physical structure of the National Union. I mean we organized in units which elected their own officers and which officers, in many cases, became very political minded. Furthermore, these units organized in congressional districts and operated under elected congressional district officers who, in many cases, were no better than the politicians whom we set out to oppose.

Although we recognize that party politics, as existing in America, were baneful and detrimental, nevertheless through me, you and your fellow members became enmeshed in the web of party politics. That was disastrous because we simply succeeded in transfering our position from the frying pan into the fire and, in doing so, were severely scorched.

From all this a costly but necessary lesson was learned. Now we recognize it is impossible to fight politicians with politicians, because you can't clean dirt with dirt.

* * *

While the majority of the units were sincere, nevertheless, a great number of them were more concerned with raising money to propagate the candidacy of some local politician than they were to propagate the 16 principles of social justice. As a result many thousands of dollars were collected locally and congressionally only to be squandered, in many cases, by incompetent congressional officers. For all this, I assume all the blame.

While making this generic confession to you I wish to be emphatic in stating that **the 16 principles of social justice came through this entire period unharmed and unblemished!** Neither the politicians from without nor the politicians from within succeeded in piercing the armor of our principles although they did succeed in using their battering rams more or less effectively against both me and the National Union.

Now that this first test of these principles has been made, what is the conclusion?

It is this: I am more positive than ever that the 16 principles of social justice are impregnable and that they are the only principles upon which prosperity can be built; the only principles which can save America from Communism; the only principles which can give Christ's philosophy an opportunity to operate in our relations to each other. Had the political front of our organization been impregnable; had we steam-rollered our way to success through the sheer force of ballots, I would be telling you today that we possess a marvelous political organization similar to that boasted of by the Democrats, by the Russian Communists, by the German Socialists or by the Italian Fascists. But I would not be certain whether or not our principles were sound. As the case stands even our critics must admit that no opponent even attempted to destroy these principles, which still live on despite the wounds suffered by the material body of the National Union.

It would not have been appropriate for me to have said such things immediately following November 7th of last year. Today I may glory in saying them.

* * *

Last week the board of trustees of the National Union for Social Justice convened at Detroit, Mich. Present were the following ladies and gentlemen:

Rev. Chas. E. Coughlin
B. F. Stephenson
Miles Hayes
John P. Bramer
Mrs. Robert E. O'Brien
Marie Rhodes
Eugenia Burke
Sylvester McMahon
Fred Zimmerman
John Sullivan
Dorothy Rhodes
Joseph Robbins
E. Perrin Schwartz

At this meeting some of the above thoughts were discussed unofficially. This discussion was followed by a legal meeting. It was decided to keep the principles of the National Union alive. But it was also decided to withdraw the charter of the National Union for Social Justice from every state in the Union with the exception of Michigan.

The reason for this decision was to make it impossible for political minded men and women in any state to organize in the name of the National Union for the benefit of any politician.

Moreover, the Board of Trustees decided that any assets owned by the National Union should be set aside for broadcasting purposes only. The board agreed that in these broadcasts, which are already in progress, I should adhere strictly to the policy of a teacher; that I should specifically avoid supporting politicians; that I should bind the members of the National Union directly to myself rather than to local officers, who sometimes represented me and oftentimes misrepresented me because they lacked either knowledge of what was in my mind or prudence to execute the tasks assigned to them.

On November 7th I plainly told you that the National Union was asleep and would be awakened at the appropriate moment. **Today it is awakened.** Today it enters upon a new phase of its existence untrammeled by local, state, congressional or national politics and political parties.

* * *

I do not wish to give you the impression that the National Union will sponsor the broadcasts which originate each Sunday from the Shrine of the Little Flower. To save the National Union any embarrassment I shall accept all responsibility for the broadcasts without implicating the National Union, which must keep itself free and unsullied in every respect. Nor do I wish to give you the impression that I am reviving the local unit or the congressional district or state organization. To revive either one of these would be to create a breeding ground for second rate politicians.

I am giving you the impression that each one of the loyal members of the National Union is bound to me personally and that the activities in which we will be interested beyond the broadcasting will be directed by me personally, if not over the airwaves, at least, through the columns of this weekly news journal.

Very likely millions of former members of the National Union will be sorely disappointed because the local unit meetings, congressional district meetings and state meetings are discontinued. But many other persons will rejoice in this decision as they look back, in some instances, on the uselessness of organizing to elect a politician who, whether he likes it or not, is forced to become a cog in a great political machine.

Those of you who feel inclined to support the ideas which I have expressed will continue to support the propagation of the 16 principles of social justice through the broadcasts which I have indicated. Those of you who have constructive ideas will kindly send them to me. And all of

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Reds Flock to Lewis Labor Camp

Stations Carrying Sunday Broadcast

The following revised list of stations are the radio outlets which will carry Father Coughlin's Sunday broadcasts to every corner of the nation.

FROM 3 TO 4 P.M. (EASTERN STANDARD TIME)—

WAAB—Boston, Mass.
WEAN—Providence, R. I.
WICC—Bridgeport, Conn.
WSAR—Fall River, Mass.
WSPR—Springfield, Mass.
WLBZ—Bangor, Maine
WFEA—Manchester, N. H.
WNBH—New Bedford, Mass.
WTHT—Hartford, Conn.
WJJD—Chicago, Ill.
WKBW—Buffalo, N. Y.
WLLH—Lowell, Mass.
WBRY—Waterbury, Conn.
WLNH—Laconia, N. H.
WRDO—Augusta, Maine
KOIL—Omaha, Neb.
WJR—Detroit, Mich.
WCAU—Philadelphia, Pa.
WHB—Kansas City, Mo.
KFAB—Lincoln, Neb.

FROM 8 TO 8:30 P.M. (EASTERN STANDARD TIME)—

CKLW—Detroit, Mich.
WBAL—Baltimore, Md.
WFIL—Philadelphia, Pa.
WOL—Washington, D. C.
WGAR—Cleveland, Ohio
KSO—Des Moines, Iowa
KMPC—Bakersfield, Calif.
WWSW—Pittsburgh, Pa.
WMT—Cedar Rapids, Iowa
KFEL—Denver, Colo.
KWK—St. Louis, Mo.
WPG—Atlantic City, N. J.
KGDM—Stockton, Calif.
WSAI—Cincinnati, Ohio
WCOL—Columbus, Ohio
WSYR—Syracuse, N. Y.
WABY—Albany, N. Y.
KVOE—Santa Anna, Calif.
KHJ—Los Angeles, Calif.
KGB—San diego, Calif.
KFXM—San Bernardino, Calif.
KDON—Monterey, Calif.
KXO—El Centro, Calif.
KFRC—San Francisco, Calif.
KDB—Santa Barbara, Calif.

FROM 8 TO 9 P.M. (EASTERN STANDARD TIME)—

WOR—New York, N. Y.

Wily Europe Wants to Pull Roosevelt In

By Staff Correspondent of SOCIAL JUSTICE

WASHINGTON, D. C.—The international meddlers, here in the National Capitol, are at it again. They want President Roosevelt to take a greater interest in European affairs—"affairs" being a polite term for political intrigue. They paint a horrendous picture of what will happen to Europe—and to us—unless he does.

SOCIAL JUSTICE herewith prints the first of a new series of articles interpretative of national affairs, written by its special staff correspondent at the nation's capital.

War in Europe, they warn, is inevitable unless a strong hand snatches away the fuse that leads to the powder barrel. And it is Mr. Roosevelt's strong hand that they would have do the snatching.

Strike Troubles Spoil Foreign Plot

To the internationalists it is a matter of deep regret that the so-called "era of good feeling" in this country has come to an end. Of course, that was a silly shibboleth to begin with, but they wouldn't know that. Their minds are in far-away Geneva.

They had hoped that, with tranquility prevailing in the United States, President Roosevelt would have more time to devote to the "world situation." His trip to South America after his election they regarded as just a beginning. The real theater of events was in Europe, and over there awaited a fat role for Roosevelt.

Then, as if in a conspiracy against the internationalists, wilful man and angry nature brought on one of the greatest emergencies of the Roosevelt regime. War broke out in the huge automotive industry. The president found it necessary to rebuke Lewis one day, and to spank Sloan the next. Hundreds of thousands were thrown out of work, and $1,000,000 a day in wages was lost. On top of this, the Ohio and the Mississippi rivers burst their banks in the greatest flood in the country's history. In the eyes of the internationalists, these things were, to say the least, an unfortunate distraction.

Asks President Pick "Guilty One"

Despite the domestic travail, however, Raymond Leslie Buell, president of the Foreign Policy Association, rushed into print with an appeal to President Roosevelt to take the initiative in breaking the deadlock in Europe, thus reducing the danger of war.

Buell, an outstanding spokesman for the internationalists, argued that "America cannot run very far from the international problem because there is no place to go."

He denounced pending proposals in Congress for a mandatory embargo on munitions and raw materials to belligerents. This, he said, was not the way to insure peace. What must be done, he said, was to

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Lieutenants in C. I. O. Comprise Former Foes

By the Labor Editor of Social Justice

Communism came of age as a potent political factor in America with the birth of the Committee for Industrial Organization.

In this insurgent wing of labor the forces of radicalism have, for the first time, been banded together into a unified syndicate of power. What is more, they have in their control a vote-getting instrument of immense significance in that offshoot of the C. I. O.—the Farmer-Labor movement.

Before the Lewis-Green divorce, the American Federation included a large percentage of reds—but their influence did not constitute a serious threat to labor or the country. They were buffeted and kicked around by one union leader after another, and not the least of the buffeteers was John L. Lewis himself.

But Lewis is not one to permit past differences to interfere with his plans when a fresh course of action is being charted. He needed all the numerical strength he could muster at the time of his break from the A. F. of L. and, where once he had belabored the reds with great gusto, he now just as enthusiastically courted their support.

The Communists, in their turn, saw an advantage to be gained in the revolt and flocked, virtually en bloc, to the Lewis camp. **Ninety per cent of all the real Communists in organized labor at the moment are bunched in the C. I. O.**

Radicals Welcome As Unionists Now

The clothing and millinery trades, led by David Dubinsky, Sidney Hillman and Max Zaritsky, literally crawl with them. And there are numerous others among the mine and steel workers.

The garment and millinery unions were a constant headache to the A. F. of L. before the Lewis split, and the executive council, under any other circumstances, would probably be glad to be shed of them. Besides straightening out internal disorders among the memberships, the federation frequently had to go to the assistance of these unions with money and organizers—and was forever dunning them for dues.

Dubinsky, Zaritsky and Hillman may not be drawing salaries from Moscow but, as one observer who knows all three recently told SOCIAL JUSTICE, "if they aren't Communists, then you can't call them anything else!"

Dubinsky and Co. Build for 1940

Dubinsky was the subject of a row in the last presidential campaign which grew out of his fund-raising for the Communists in Spain. The Furriers' Joint Council of New York City published an article about his hat-passing activities in its publication, "The Furriers' Bulletin," and the New Masses reminded its readers that "all moneys for the aid of the Spanish government should now be sent direct to David Dubinsky, president of the International Ladies' Garment Workers Union."

The furriers' council is a Communist-controlled union. Ben Gold, its manager, is a leader in the Communist party of America. Gold was actively associated with John L. Lewis in forming the "American Labor Party" as an eastern division of the farmer-labor movement.

Dubinsky, Zaritzky and Hillman, according to reliable reports instructed their memberships to get behind their newly-formed party, and held out the promise that "we will have a presidential candidate of our own" in the field by 1940.

Hapgood and Germer Aides

Two others on the C. I. O. payroll who formerly were accused by Lewis of being un-American, but who, albeit, rate highly in the new set-up, are the Socialists, Powers Hapgood and Adolph Germer.

Time was when the mine Napoleon wouldn't even let Hapgood speak at a convention, though he was a full-fledged delegate. Once Hapgood was mobbed and brutally beaten after he had heckled Lewis from the floor.

All that is changed now. Hapgood, more radical than ever, is a paid organizer for the C. I. O. He was arrested last year in connection with a public disturbance while organizing radio workers in Camden, N. J. A story reporting the arrest in one of the Camden newspapers stated:

"Powers Hapgood . . . is a nationally known organizer of the United Mine Workers of America of which John L. Lewis is president. Now engaged in activities of the Committee for Industrial Organization, he was sent to Camden by Lewis as the representative of the C. I. O. in the RCA strike."

The Lewis committee was the bedfellow of Communists in the Camden affair. Hapgood worked hand in glove with his red allies and took part in their demonstrations.

Reds Co-operate

The Communist newspaper, "Broadcast," published in Camden, announced proudly, "We are all united." In each edition the publication printed an editorial entitled, "Why You Should Join the Communist Party," one paragraph of which should be an eye-opener to many laborers who have been sucked into the Lewis maelstrom. It reads:

> "Why have we Communists been so consistently right throughout this situation? It is not because we are prophets. It is because we are Communists, schooled in the class struggle—because we have studied and led strikes and struggles throughout the world. It is because we are the guides and leaders in the labor movement of the United States."

With the aid of this gentry, John L. Lewis moves swiftly in his projected attempt to grind the body of American labor under the heel of a dictatorship and step thenceforward into the White House. His present associations do not trouble the conscience of the mine labor baron. He became inured to unseemly alliances in that chapter of his career which was written in the coal fields of West Virginia.

In next week's edition SOCIAL JUSTICE will present the West Virginia coal mining chapter of John L. Lewis's rise to labor power.

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SOCIAL JUSTICE

FATHER COUGHLIN'S WEEKLY REVIEW

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Floods, Drouths and Politicians

NOW that the emotional-dramatic phase of the Ohio-Mississippi floods has passed, it would be well for the nation to forget its thrills of sympathy and horror and do some cool-headed thinking about certain scientific aspects of floods and drouths.

These ancient enemies of man are robbing our people of at least $5-billion per year, and the losses are mounting consistently. No one can accurately estimate the cost, but a conservative estimate of $2-billion for the Ohio flood, indicates that the $5-billion national figure is entirely reasonable.

The cause of it all goes back many years and is founded upon two of the dominant follies of human nature, greed and stupidity.

Many years ago the politicians and the bankers teamed together to drain the country of its natural reservoirs so that they could drain the natives of their money.

The racket worked like this: Sell the farmers the idea that they can increase the productive area of their land, and thus its market value, by draining off the lakes and swamps and ponds.

There was no need for additional productive lands to supply both the home market and a considerably larger foreign market than the American farmer enjoys today.

The farmers of the nation as a class were far more prosperous at the beginning and all through the great drainage era than they are today.

The problem of disease, spreading from swampy low lands, could have been met scientifically and at a vastly lower cost than the drainage method.

There was absolutely no need of the drainage era. It was almost purely a device for enriching bond-holding bankers and their clients who extracted steady incomes from the taxes paid by farmers impoverishing themselves by draining away the fertility of their lands.

* * *

The bankers and politicians started the devastation, but Nature, which will not be outraged, is now carrying on the work with an efficiency that is heart-breaking.

It is estimated that the Ohio and the Mississippi, on their latest rampage, carried 300-million tons of fertile top-soil down to the Gulf of Mexico!

The recent drouths and dust storms tossed untold millions of tons of soil into the air and deposited a fair share of it in the Great Lakes and the Atlantic Ocean.

The saddest aspect of such disasters is that the losses are irreparable. A glib president cannot cajole the top-soil to return to its native acres. An all-appropriating Congress cannot buy new top-soil though they confiscated by taxation every dollar earned by every man and woman in America.

One of the New Deal experts has issued a statemeit in which he pronounces flood and drouth as a mortal national disease which has reached the stage of crisis. We may assume that he is responsible because he is not a politician and therefore must be, in some manner at least, specifically qualified for the position he holds.

Morris L. Cooke, national rural electrification administrator, is responsible for the following statement—which, incidentally, has finally aroused the Washington politicians:

"**Unless the nation awakens to the true crisis it is facing and acts directly and correctly within 20 years, the country is lost.** The disease is already at the critical stage. In 20 years it will be past curing!"

* * *

The disease of which Mr. Cooke speaks has been progressing for decades and, for the past few years, has been at the acute stage.

Why have the politicians done so little about it? Perhaps there are too many of the bankers' drainage bonds still running their course — taking tax dollars from the farmers' meager incomes and fertility from the melting top-soil which is the foundation not only of our material prosperity but of our civilization.

One cannot rationally explain so criminal a delay, even on the part of politicians, by mere apathy.

The scientists in Washington, employes of the various departments of the government, have known for years the critical nature of our land's disease. It is a sad thing they have no word in the passing of our laws.

* * *

Washington is awakened at last, however. President Roosevelt has passed the word to Congress, along with the report by the national resources committee, that something must be done about this matter that has so aroused the public.

The consideration that puzzles one, of course, is that the administration has had, for four years, greater reason to be aroused than the recent stupendous uprising of nature which electrified the general public.

Mr. Cooke has known, and the politicians should have known, that the continuing, steady loss of top-soil, "removed by water and wind from our farms each year amounts to 3-billion tons."

In spite of the overpowering reasons to consider the need for effective and permanent flood prevention immediate and crucial, there is more than a little reason to fear that the president is not taking the matter that seriously. He has an evidently compulsive preference for "long-range" programs. Note the following statement from his recommendation to Congress:

"Now it is time to develop a long-range plan and policy for construction—to provide the best use of our resources and to prepare in advance against any other emergency."

If Mr. Cooke is correct in his diagnosis of the disease, it will not wait for long-range programs.

To use Mr. Cooke's own words:

"The situation is becoming more precarious day by day. The drouths grow constantly more serious every year. The floods grow worse every spring.

"We should go into this problem with the same effort as if we were going to war with a nation—**and a nation that we were very much afraid could lick us.**

"Our future is seen in the history of China and Mesopotamia; and it is not inconceivable that we, too, may become a nation of nomads, driving our flocks and herds before us in search of the vanishing grass."

EYES and EARS

By Mark Meechan

THE president of the United States has made a frontal attack on the Supreme Court. Popular reverence for the Constitution will suffer thereby.

There will be debating in both Houses of Congress to justify, as a patriotic and necessary step, the president's request for power to manipulate, immediately, six votes on the bench of the nation's highest tribunal. But the people do not follow congressional debates closely or seriously.

They will only remember the eulogies of the Constitution that have rung in their ears from childhood through their lives. The Constitution was the greatest document ever framed by the brain of man. The Constitution was the solid foundation of our liberties. The Constitution was our unerring guide through the storm of world politics, intrigues and tyranny.

The people will remember that Franklin D. Roosevelt himself came to power with devotion for the Constitution burning on his lips.

They will remember that, while he once spoke of it as a troublesome relic of the "horse-and-buggy days," he subsequently and on every possible occasion strove to erase the memory of his impatient irreverence.

Even after the great mandate of last November 3, the American people will recall, he still patriotically defended the Constitution, in these words:

> **"During the past year there has been a growing belief that there is little fault to be found with the Constitution as it stands today."**

The people will remember all these things. They occurred at dramatic moments and were deeply impressed on their minds.

Their reaction to the president's latest coup — because the people always look straightforwardly at such solemn events—will be one of amazement and disillusionment.

* * *

Is this great document, they will ask themselves, sealed as it was in the blood of our forefathers and signed by patriots at least as disinterested, at least as bitterly opposed to oppression as any living today—is this great document so obscure in its meaning that men of different political parties can find double meanings in it?

Is this solid rock, on which our liberties have rested this century and a half, as on its foundation, shifting from the domain of yesterday's state's

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Wily Diplomats Would Draw America into Mesh

(Continued from Page 3)

pick out the guilty party in a war—the "aggressor"—and refuse to sell him munitions. Other nations would do the same. Meantime, the innocent party could have all the cannon and shells he wanted.

Who would decide on which was the "agressor?" Under the Buell plan, this authority would be given to the president.

Suggested Plan Is Certain Trouble

Needless to say, Internationalist Buell's unasked-for advice did not bring any cheers from the nationalists on Capitol Hill. In drawing up neutrality legislation, they have only one thought in mind—to keep America out of war. As they see it, war is a sort of national habit in Europe, and to ask the president to stick his nose into European squabbles and to try and ferret out an "aggressor" is one sure way of getting this country into trouble.

Such an attitude makes the internationalists very impatient. How long, they ask, is America going to play the role of the ostrich, burying its head to keep from seeing its duty in Europe?

These arguments might carry more weight were it not for the record of those who make them. They are remembered as the same people who insisted that this country join the League of Nations; who fought for 15 years to get us in the back door by joining the World Court; who said it was bad manners for us to try and collect the war debts, and who gurgled in ecstasy over the Kellogg pact—a document that now lies in the waste basket of nearly every chancellory in the world.

Dinner Party Comment Sensation

The internationalists have been hoping that Roosevelt's "historical sense"—his concern about the place he may occupy in history—will lead him to attempt something spectacular in Europe.

A few months before the November election, they got a thrill when they read in a New York newspaper that the president had in the "back of his mind" an idea to promote world peace. His idea, the story said, was to get Stalin, Hitler, Mussolini and the other European leaders around a table; have them exchange ideas; make them realize the futility of war, and then send them home singing paeans of peace.

The White House scoffed at the story next day. However, there was some basis for the story.

Here is the background:

President Roosevelt gave a relatively small dinner party at the White House. Among those invited was a man notorious for his loose tongue. In the course of the dinner, the conversation turned to Europe and the likelihood of war. Roosevelt said he thought war might be headed off. Asked how that might be done, he said that if he could get the Stalins, the Mussolinis, the Hitlers and the others away from the atmosphere of their own countries—if he could get them together at a round-table, have them break bread and get chummy—then, certainly some good would come of it.

"Back of Mind" May Mean Anything

The aforementioned fellow with the loose tongue told a Washington correspondent about what the president had said, and the story about the president having an international conference in the "back of his mind" was the result.

What the tipster forgot to mention, however, was the spirit in which the president talked. This was the important thing. The conference he suggested was purely hypothetical, as much so as if he had said:

"Now, if I could get Carl Hubbell from the Giants and Dizzy Dean from the Cardinals; and if I could get Jimmy Foxx from the Red Sox and Lou Gehrig from the Yankees, and if I could get a half-dozen more players of the same caliber—well, I believe I could beat any baseball team in the world."

So it would appear that the internationalists, reading that story about what was in the "back of his mind," exulted without reason.

Should Traffic in Arms Be Nationalized Trade?

Should the manufacture and sale of armament be taken over by governments? Is competitive manufacture of arms for private profit conducive to war? In a recent issue of the Christian Science Monitor, two British writers, Lord Strabolgi and Capt. V. A. Cazalet, M. P., discuss the pro and con of this important question. The gist of their respective arguments is briefly presented herewith:

Lord Strabolgi For Nationalization

"Private manufacturers who produce arms for profit have vested interest in war and, therefore, seek to promote it. On specific occasions in the past they have sent highly paid agents to disarmament conferences with instructions to do their utmost to prevent any understanding for the limitation of munitions between nations. They have likewise paid notoriously high subsidies to newspapers and politicians.

"By creating a state monopoly for the manufacture of armaments, the profits would be taken out of war and the preparation for war. Thus, there would be a better chance for world peace.

"Under a system of private enterprise, it is necessary to help firms on the government list to keep going in lean times, so that they have the necessary plant to respond to sudden demands in cases of emergency. However, the inevitable result is a scarcity of munitions at crucial times, which leads to the exaction of unreasonable inflated prices from the state. The taxpayer, of course, is the ultimate sufferer.

"There is no basis of proof for the statement that private enterprise is more efficient than state enterprise and, therefore, should be encouraged. It is a slur on skilled engineers and technicians to suggest that they will not give as good service to the state as to a private employer. In fact, this entire argument concerning efficiency is one which is out of date."

Capt. Cazalet For Private Arms

"The arms traffic generally is too much bound up with the whole of trade and industry to be capable of separate treatment. Certain of its branches, however, such as the manufacture of gas and the licensing of exports, should be under strict government control.

"If the government were to control all arms manufacture, this would involve nationalizing practically all of the heavy industries. This is what many Socialists want, which explains why they are strong advocates of the abolition of private arms manufacture.

"The extension of government interference in industry leads to incompetence and extravagance. Much experimental work is involved as a result of the new inventions continually coming to the fore. Under private enterprise the government does not have to buy every new invention on the chance that it may be a good one. The gamble now is taken by the private manufacturers, while the government, in purchasing its armaments, benefits by only having to take what has definitely proved successful.

"Under a system of nationalization, the government would find itself in an impossible position when attempting to dispose of its surplus products. It would either have to sell them abroad, or enter into competition with privately owned firms. Failing to sell them abroad would permit the orders to go to other countries; failure to do so would encourage, on a governmental basis, the traffic in arms."

Reconstruction of the Social Order

Taken from "Quadragesimo Anno"

By Pope Pius XI

Thus far in this encyclical we have discussed a right distribution of property and a just wage scale of wages only insofar as these matters directly concern the individual. We have dealt but indirectly with their bearing on the social order. However, Leo XIII devoted special thought and care to the reconstruction of the social order, endeavoring to perfect it according to the principles of sound philosophy and the sublime precepts of the Gospel.

A happy beginning has been made by Leo XIII, but in order that still richer and brighter blessings may descend upon mankind, two things are particularly necessary, namely, the reform of the social order and the correction of morals. With these we may render stable what has been well begun and achieve now what has not been accomplished heretofore.

We have in mind principally the state when speaking of the reform of the social order. Not indeed that all salvation is to be hoped for from the state's intervention, but because the evil of individualism has damaged, and all but ruined, the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other. Thus, virtually only individuals and the state remain. Social life entirely lost its organic form. The state, which was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties.

It is indeed true, as history clearly proves, that owing to the change in social conditions, much that was formerly done by small bodies can now be accomplished only by large corporations. None the less, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so, too, **it is an injustice, a grave evil and a disturbance of right for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies.** This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true air of all social activity should be to help individual members of the social body, but never to destroy or absorb them.

The state should leave to these smaller corporations the settlement of business of minor importance. It will thus carry out with greater freedom, power and success the tasks belonging to it, because the state alone can effectively accomplish such things as directing, watching, stimulating and restraining, as circumstances suggest or necessity demands. Let those in power, then, be convinced that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole and the happier and more prosperous the condition of the state.

EYES and EARS

(Continued from Page 4)

rights to the realm that our forefathers feared and provided against, today's centralized autocracy?

Can our Constitution, written by men long considered masters of expression, proscribe a centralized power and at the same time (undiscovered until the other day) provide for a centralized power?

President Roosevelt wants the power to appoint men who tomorrow will say the Constitution allows precisely what other men yesterday said the Constitution did not allow.

The vast majority of Americans will never doubt that President Roosevelt is right. He is the idol of 27-million voters. They have unqualified confidence in him.

The vast majority of Americans, therefore, will necessarily say that there is something wrong with the Constitution. They will say the Constitution is a document of double meaning that yesterday's brilliant lawyers could interpret one way and tomorrow's brilliant lawyers can interpret another.

* * *

It is bad that respect for the Constitution should thus be undermined. People, after all, must have sacred, lasting things to cling to, especially in this age of unbalancing uncertainty and insecurity.

The Constitution of the United States, under which this nation became the greatest nation on earth (which, in spite of doddering judges and the onslaught of the most terrible crisis ever faced by organized society, it still remains) the Constitution of the United States—up until Friday, February 5—was one of those enduring things to which men could confidently hold fast.

Its sacredness, even though less than genuine, should have been preserved for the sake of a bewildered people.

* * *

There was another way for President Roosevelt to have obtained the power he desired.

The other way would not have been so direct and swift; but it would have strengthened the hallowed integrity of the Constitution even while it patched up the double meanings that our statesmen of today find in it.

President Roosevelt could have appealed to the people to amend the Constitution to give him explicitly and in unmistakable words the power he feels he needs to remedy all our ills.

It would have been better that way.

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Text of Father Coughlin's Sunday

Christianity Versus Communism

Sunday February 7, 1937

FATHER COUGHLIN:

Ladies and gentlemen: Our announcer has informed you that this period will be occupied with questions and answers relative to the subject of Communism and Christianity. It is my privilege to introduce Father Cassian, O. F. M., one of the very able assistants at the Shrine of the Little Flower.

Fr. Cassian: Thank you, Father Coughlin. Without further ado, will you please tell me, in brief form, just what this Communism really is?

Fr. Coughlin: Candidly, I cannot tell you in a brief form because Communism is a complete philosophy which occupies itself with every phase of life. Looking at it from one viewpoint, it is a religion. From another viewpoint, it is an economic system. Again, one can view Communism as a theory on domestic affairs relating to marriage, to the generation of children, to their education and to their regulation. Communism has its teachings on government, international, civil and criminal law. It touches very definitely on the subjects of peace and war. Above all, it concerns itself with the creation, the distribution and the ownership of wealth.

Insofar as it relates to property, to factories, to homes, to farms, to public utilities, and to other forms of wealth, the word "Communism" has its most popular appeal.

Fr. Cassian: I take it from what you have said, Father, that Communism parallels Christianity. You agree that Christianity has definite ideas related to every phase of life. Christ expounded doctrines which have a bearing on all the things that you have mentioned regarding Communism. In fact, Christianity deals with both teachings and practices regulating man's relations to God, to his fellow man, to matrimony, to industry, to labor, to law, to the ownership, the creation and the distribution of wealth and to the peaceful possessions of property. Do you agree with that statement?

Fr. Coughlin: You are positively correct. It is my contention that Christianity and Communism are two opposed schools of philosophy. Each is concerned with every phase of human life and human activity. Christianity has its Christ. Communism has its Lenin. Christianity has its Peter and James and John and Paul as apostles. Communism has its Stalin, its Trotsky, its Caballero, and its Calles as its apostles. Christianity has as teachers such men as Augustine, Thomas of Aquin, Bonaventure, Leo XIII and Pius XI. Communism has its Marx, its Engels, its Kant, its Fichte, its Schopenhauer and its Nietzsche. Both are systems of philosophy or of religion, if you care to call them as such. Both have propagated their ideas over the face of the world.

It is unfortunate that most persons fail to recognize how comprehensive are both Christianity and Communism insofar as each touches upon every human activity. It is doubly unfortunate that so many persons entertain the false notion that Christianity deals only with heaven and the hereafter, and is blind and voiceless regarding the material virtues which are so closely interwoven with government and economics.

The same regret is expressed about the general misconception regarding Communism. On close study it is evident that Communism has very specific and dogmatic ideas about Heaven and the hereafter and about the spiritual virtues which are slightly concerned with economics.

Fr. Cassian: By the way, you just remarked that Christianity had its Christ and Communism its Lenin. Would you please inform me who Mr. Lenin is?

Fr. Coughlin: If you will permit me, I had better make mention first of Karl Marx. This writer was, more or less, a John the Baptist of the modern Communistic movement. He lived between the years 1818 and 1883. He is famous for having compiled the bible of Communism in a book entitled "Das Kapital." It was Lenin who commented on and developed the revolutionary doctrines contained in "Das Kapital." Lenin died in 1924. By the way, his correct name was Vladimir Ulyanov. It was he who succeeded in exterminating the imperial government of Russia in 1917 and in setting up the first Communistic government. This event is recognized everywhere as one of the turning points in history.

Fr. Cassian: I am inclined to be inquisitive as to the method by which Lenin accomplished his objective. Did he adopt Christ's method of peacefulness?

Fr. Coughlin: Unfortunately, no. The Russian revolution was accomplished by means of persecution and bloodshed. However, Lenin recognized that Christ's method of evangelizing the world through the agency of apostles could not be bettered. Thus, from Leningrad—which was formerly known as St. Petersburg!—he sent hundreds of emissaries who were carefully trained under his direction in the arts and doctrines of Communism. Although they were simple men sprung mostly from the ranks of labor, so were Christ's apostles who were nothing more than plain fishermen. Although they were unlettered men in some respects, they were filled with a burning zeal to carry on the work of their founder.

Lenin was no mere opportunist. Certainly he should be classified as a genius. Unlike Christ, however, he did not suffer martyrdom. He died a natural death. Unlike Christ, he did not rise from the dead. Even Christ's enemies admit His resurrection from the dead. This fact is so well established by history that some of these enemies, among whom are David Friedrich Strauss, the German Communist, and Joseph Ernest Renan, the French freethinker, went so far as to say that Christ did not really die. Lenin's corpse, richly embalmed, is the center of Communistic devotion.

Fr. Cassian: Undoubtedly, I see your point, Father, in expressing those ideas. You are inferring, no doubt, that by His resurrection from the dead, Christ proved that there is a God and that He is God. However, there are many in this audience who will desire proof for your statement that Christ rose from the dead. At the outset, however, I shall refrain from questioning you on the proof for your assertion. In a latter presentation, I warn you to prepare an answer for this question. But please tell me if the fact that Christ rose from the dead and the fact that Lenin's body is still a corpse, has any bearing on this subject of Christianity versus Communism?

Fr. Coughlin: Oh, yes. These facts have a very intimate bearing on this subject. They not only prove the divinity of Christ and His doctrines, but also the humanity of Lenin and the possibility of his being in gross error. More than that, Lenin taught that there is no future personal life. He is explicit in stating that the grave is the end-all of our existence. On the contrary Christ insisted that the grave is but the beginning of our perfect existence.

Fr. Cassian: I find that Communists are more interested—in fact, totally interested—in obtaining happiness in this world. Is that your observation?

Fr. Coughlin: I readily agree with you and your statement. As far as I can judge from the expression of confirmed and informed Communists, they are concerned primarily with making a heaven on this earth.

When the Russian armies were becoming demoralized; when, without guns in their hands and without food in their stomachs, the soldiers of the Czar were forced to face the Germans, I recall that propaganda was spread throughout their ranks. Upon their heads was showered literature which invited them to cease fighting. This was in 1916. Early in 1917 the citizens, together with the soldiers of Russia, were promised land, bread and shelter, if they would combine to overthrow the imperial government which had been so careless of their material welfare. Then, as now, the Communists were interested in land, bread and shelter. Then, as now, this appeal won millions of converts among people who had been exploited, starved and enslaved.

Fr. Cassian: Is it wrong for people to desire freedom? Do you mean to inform me that it is immoral, unpatriotic or ungodly for men to seek bread, shelter and the ordinary conveniences and necessities of life?

Fr. Coughlin: Oh, no, Father, I do not wish to intimate any such thing. In fact, I consider it highly moral for men as individuals, or as groups, or as nations, to conceive these objectives and, if necessary, to die in obtaining them. I am not at all opposed to Communism because either its leaders or its followers are seeking a just share of a nation's wealth. In fact, Communism is to be praised and so are its leaders in proposing these objectives to its followers and to its potential converts.

Fr. Cassian: I am afraid, Father, that such a statement is more or less embarassing to you insofar as you uphold Christianity. If I remember correctly, you have just gone on record as stating that Christianity is more concerned with the future life and its happiness than it is with the things of this world. Moreover, you said that Christ's method was one of peacefulness. What answer have you to these seeming contradictions?

Fr. Coughlin: What you remark is very true, Father. But please weigh the words which I employed. I said: **"Christianity is more concerned"**—emphasizing the word **"more"**—"with the things of the future life." Although it is less concerned with the things of this life, nevertheless, it is mightily interested in bread and butter, in clothing and shelter, in refrigerators and motor cars and in all the conveniences and necessities which our science and civilization can produce. Although these things perish and return to the dust whence they sprang, nevertheless, it is the teaching of Christianity, as recorded in the thought of Pius XI, that it is well nigh impossible for a man to secure his eternal salvation in the next world when he is unjustly deprived of the necessities and conveniences of life in this world. Throughout the entire scope of Christian doctrine, beginning with the Lord's Prayer, which says: **"Give us this day our daily bread,"** down to the last utterance of "Quadragesimo Anno," it not only laments the exploitation of the poor, but it suggests ways and means to destroy this exploitation.

The Christian church always has battled for liberty. Christianity cannot stomach either the physical slavery of the Caesars or the industrial slavery of modern mass productionists. True, its sword has been the Word of God, the appeal to reason and faith. Christianity believes that there can be no lasting victory unless its foe is vanquished intellectually. Victories of might over right all vanish like mist before the sun. The physical sword is only the court of last appeal when an unjust opponent, stiff-necked in his evil doings, will not submit to justice.

Fr. Cassian: But getting back to the religious aspect of Christianity and of Communism, to the future life beyond the grave and to the present life which we are now living: Does Communism teach anything about the immortality of the soul?

Fr. Coughlin: Here is one of the basic reasons for my opposition to Communism. Communism, I repeat, denies the immortality of the soul, thereby indicating a serious misconception of human nature. Lenin is on record as having stated that "religion is the opium of the people." The majority of well read Communists to whom I have spoken insist that when death comes, there is no more life. Resting their entire case on the false principle of the mortality of the soul and on the unreality of heaven, Communists bend all their efforts to obtain happiness in this world. They are of the opinion that we Christians have failed in reconstructing the world and in rectifying the abuses in it because we have spent and are still spending valuable time on the fanciful future, which time should have been spent on the practical present.

Fr. Cassian: Now, please be fair, Father—in fact, I know you will be fair. We Christians uphold the doctrine of the soul's immortality. We believe in a future life that will be eternal. But, is it not true that we Christians have neglected, as least in some degree, to expound the doctrines of Christianity which are related to

(Continued on Page 7)

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Radio Broadcast on Communism

(Continued from Page 6)

industrial slavery, to the distribution of wealth, to its concentration in the hands of a few? If not by our words, at least, by our silence, have we not been protecting the tycoons of industry and the exploiters of the poor?

Fr. Coughlin: I must confess, Father, that such has been the case in many localities. This fact is borne out by the events which have transpired in Christian countries during the past twenty years. Russia was a Greek Catholic nation. Mexico and Spain and France were predominantly Catholic. In all these nations no one can deny that the poor were exploited. No one can deny that there must have been considerable laxity on the part of Christian leaders in opposing this immorality. However, I wish to leave this thought with the audience at this moment: **No single nation, be it Catholic or Mohammedan, Protestant or Buddhist, can eradicate the philosophy of greed which dominates the entire world today.** It requires the co-operation of all nations acting in harmony. Let me explain:

Behind the scenes of every individual government there stands a prompter speaking his lines through the mouths of the puppet kings and presidents, parliaments and congresses. He is the same in every nation. He is everywhere and yet nowhere. He is the international banker, whose system of modern capitalism flourishes throughout the entire world.

Christians must appreciate that theirs is not a national religion. It is more international than is the international banker. It was established by Christ for all men of all nations and for all time. Therefore, Christians must not be satisfied with fighting an international system of wealth control in any one locality. Their business is to employ a united front over the entire globe, in opposing the international banker and the international system of modern capitalism.

These modern capitalists and international bankers, either consciously or unconsciously, are protecting an economic system which concentrates wealth and breeds poverty. Their system of finance and of wealth production begets want in the midst of plenty.

Now, it is natural for people to escape from unnecessary hardships. It is natural for them to follow the flag of Communism when so very few Christians hold up the flag of Christ.

Fr. Cassian: I agree that Communism is powerful in its appeal because Communists are apparently in the forefront battling for the poor. I understand that Communism is international. Moreover, I am taught that the Russian revolution is not an end in itself, but that it was only the beginning. Is it not true that the Communists' program embraces the entire world and that the Lenin objective is to do away with private propertyship throughout all civilization, thereby doing away with the international banker and modern capitalism? In this respect must not Communism be regarded as a direct action cure for the economic evils which have been inflicted upon us?

Fr. Coughlin: What you say is perfectly true, Father—with a few qualifications. First, Communism is international. Secondly, Communism is endeavoring to destroy modern capitalism and international banking. And thirdly, Communism is direct action, but—and this word "but" will introduce several substantial and essential qualifications.

While I agree that the sins of modern capitalism are numerous and that its abuses are manifold, I do not subscribe to the specific direct action methods proposed by Communism. There are many good points in capitalism which should not be destroyed. For example, capitalism upholds the doctrine of private ownership, although, unfortunately, its interpretation of the doctrine makes it very, very private. It is not that the doctrine is wrong. Rather, the interpretation of the doctrine is wrong insofar as modern capitalists have so vitiated it in America, for example, that 5 per cent of the population owns 95 per cent of the wealth of the nation. That abuse can be no longer countenanced.

Now the Communist comes on the scene and says: "Destroy capitalism. Destroy all its doctrines. Destroy its philosophy of private ownership of industry, of farms, of homes, of factories, of public utilities. Destroy the democracy which protects it. Destroy the Christianity which sustains it. Establish collectivism, or common ownership. Down with all religion. Let us have direct action."

I sincerely trust that Communist surgeons would not adopt this theory of direct action. If I were suffering from a chronic headache, I would fear to call one of them to cure me. His direct actionism would prompt him to cut off my head.

Fr. Cassian: Before we go too far afield today on those subjects which must be answered very specifically in your future broadcasts, let me pause to summarize what we have discussed. First, you insist that Communism and Christianity are both systems of thought, or a philosophy. Both touch on the entire scheme of life. The religion of the one is concerned both with this world and with the next. The religion of the other is concerned only with this world and the happiness which can be gained between the cradle and the grave. Both are concerned with the physical well-being of men. Both are opposed to slavery.

Christianity upholds the doctrine of private propertyship. Communism, however, as its very name suggests, upholds the doctrine of public ownership.

Before we pass from this phase of our discussion, have you anything to say about the scheme of government advocated by the Communist and the Christian?

Fr. Coughlin: Thank you for suggesting that point. Since one of the chief tenets of Communism is to own all property in the name of the state, the Communists teach that the state is supreme and that the individual is nothing more than an insignificant cog in the wheel of the state. They maintain that the state matters. Everything, including men, women and children, is to be valued solely by whether it is useful to the state, or not.

No individual citizen, they teach, can claim any liberty nor has he any right unless the state grants him this right which the state can remove when it pleases and for whatsoever reason it pleases.

The state, according to Communism, is so powerful that no newspaper and no radio commentator can dare voice an opinion contrary to that entertained by the officers of the state. Let us remember what transpired last week at Leningrad. Radek, the editor of the newspaper "Izvestia," was jailed and his accomplices were forced to face a firing squad because they criticized the state. In other words, Marx and Lenin first scouted the idea of a personal God. Then they lashed with scorn the very concept of religion which they described as "the opium of the people," and complained about the yoke of religious servitude which forced men to think thus and so. But in the place of these what did they substitute?

They made the state their god omnipotent. **The commissars of the state became the fashioners of what men must think, of what men must believe and of what men must say and write.** Although Communism preached revolution against all existing forms of religion and government, nevertheless it immediately legislated that, **once that their revolution will have been accomplished, no more revolutions will be permitted.**

It is true that the Communistic state promises bread and land and shelter to all its adherents—a sort of economic liberty, if you please. But for the black bread of economic liberty those who become adherents to the philosophy of Communism forfeit liberty of conscience, liberty of speech and liberty of politics.

On the other hand, Christianity stands for liberty of conscience. While it does not compromise in teaching what it believes to be true, **Christianity does not compel any man to accept its doctrines.** While it does not applaud the printing of erroneous views and the publicizing of false words, Christianity upholds free press and free speech. While Christianity advocates peace, nevertheless it recognizes a just revolution, always with the thought in mind that what is good politically today may be bad politically tomorrow to such a degree that another revolution may be required.

Christianity does not subscribe to the theory that the state is supreme. It points out that individuals existed before the state. It emphasizes that these individuals of their own free choice organized in a state not for the purpose of handing over their rights to the state but that the state will protect their rights.

Finally, Christianity is opposed to the doctrine of collectivism, namely, to the doctrine that the state should own all property, all industry, all public utilities and all material wealth.

The individuals who formed the state originally owned property before the state existed. The state would be accomplishing nothing more than confiscation were it to deprive these free individuals of the property which was rightfully, honestly and justly theirs.

Who established the United States of America? They were free individuals who rebelled from the super-state of the British Empire. Would you consider it logical for Washington and his compatriots to rebel from Great Britain because she was confiscating their property by taxation and then agree to surrender the property for which they fought and the rights for which many died to a state of their own creation? Let it always be remembered that Christianity regards the state as the creature of its citizens; that they are free to change the constitution of the state when it is for the common good; that they are not free to transfer their inalienable rights to life, liberty and the pursuit of happiness to any state; but that they institute states for the protection of these rights.

Fr. Cassian: All the things that you have discussed this afternoon unquestionably are of deep interest to this audience. Purposely the questions which you have answered were confined to general and fundamental principles of Communism and Christianity. If the audience is interested in this method of discussion, may I become more specific next Sunday at this same hour?

Fr. Coughlin: Certainly, Father. What type of questions shall we attempt to discuss?

Fr. Cassian: The audience will supply many of them. Personally, I would like to have you discuss why Christianity talks about rights and Communism deals with action.

Is the Christian church opposed to the rich and does it propose to redistribute wealth? Why have you and other Christian clergymen been so tardy in assisting the poor man to fight his battle? Another question that suggests itself to me at the moment is one that the optimists in America will want to have answered. The things that happened in Russia, say they, can't happen here. Capitalism will see to that. Is that true?

Most people will be interested in finding out your stand on private property ownership and your answer to the question, "How many Communists are there in America?" All in this audience are curious to discover what makes Communists.

Fr. Coughlin: Thank you, Father. These and other questions I shall be pleased to incorporate in next Sunday's presentation.

For the time being, let me go on record as stating that Communists and communistic inclinations are the product of the sins of modern capitalism and of near-sighted politicians. These latter have lacked either the ability or the courage to interpret and, if necessary, to amend our Constitution so that modern industry cannot act as a highwayman despoiling the laborer both of his money and of his life. I believe that Judge Gadola of Flint, Michigan, has intimated that there is no federal law covering the present situation existing between the Automotive Workers' Union and the General Motors Corporation. There is a law which forbids these auto workers from occupying the factories which belong to the General Motors Corporation. There is no adequate law, however, despite the Wagner-Connery Labor Disputes Bill, which can conclude with a finality the strike which is not only costing labor millions of dollars of wages per week, but which is upsetting the entire economy of the nation. Here is a case where the sins of industry are creating communistic activities and where thousands of innocent and unsuspecting auto workers are indirectly subscribing to a communistic principle.

The law regulating the peaceful possession of private property is flouted. But remember that the more important law which forbids an employer from confiscating the just wages due to his employe was first flouted by a huge corporation! This point should be expanded and developed in a future broadcast.

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Does Communism Really Workingman's Cause?

Why has labor an important place in the progress of Communism in the United States?

Because the program of Communism calls for the promotion of class hatred and the incitation of labor to rebel against capital, as the first step to establishing the economic revolution. This is most easily accomplished through the working man, because he has suffered most from economic conditions.

Is labor to blame for the Communistic progress in this regard?

No, not entirely. Modern capitalism, which has so long exploited the worker and kept him from the living annual wage **to which he is rightfully entitled,** is mostly at fault for the progress of Communism.

Would not a better wage to the workingman overcome Communism?

It would greatly check its spread among the working class, but would not overcome it. Communists were very active in this country during the boom days from 1925 to 1929. However, it is true that Communism does not flourish as extensively where there is contentment among the workers.

How does the relationship between Communism and labor affect the labor union?

So utterly entangled in the American labor movement is the membership of the American Communist party, that at the 55th convention of the AFL (October, 1935, Atlantic City) the "boring in" of radicals was one of the stellar issues of as rough a convention as the organization has ever known. The executive council of the Federation summarized its warnings against Communistic invasions by the announcement that the labor activities of radicals had been vastly speeded up by "orders recently issued by the Communist International in Moscow for a change of policy."

Was the upset convention effective in the progress of the Communist party in American labor unions?

The radical New Masses offers this account of the affair:

"Young workers played a big part in the 55th convention. And not only by specific resolutions dealing with the problems of young workers, but by their organizational ability, in debate and in the committees.

"The young workers of the United States put their stamp on the 55th convention. They must be given a large measure of credit for what a special wire to the New York World-Telegram, October 17th characterized thus:

" 'Today the pet project of Mr. Green and vice president Matthew Woll, a bigger and better red-baiting campaign alleged by its opponents to be designed for use in punishing militant union elements lay in ruins. The A. F. L. executive council confessed defeat by **dropping its formally advanced project for an amendment to the constitution authorizing suspension of any union which represented Communists. . . .'**

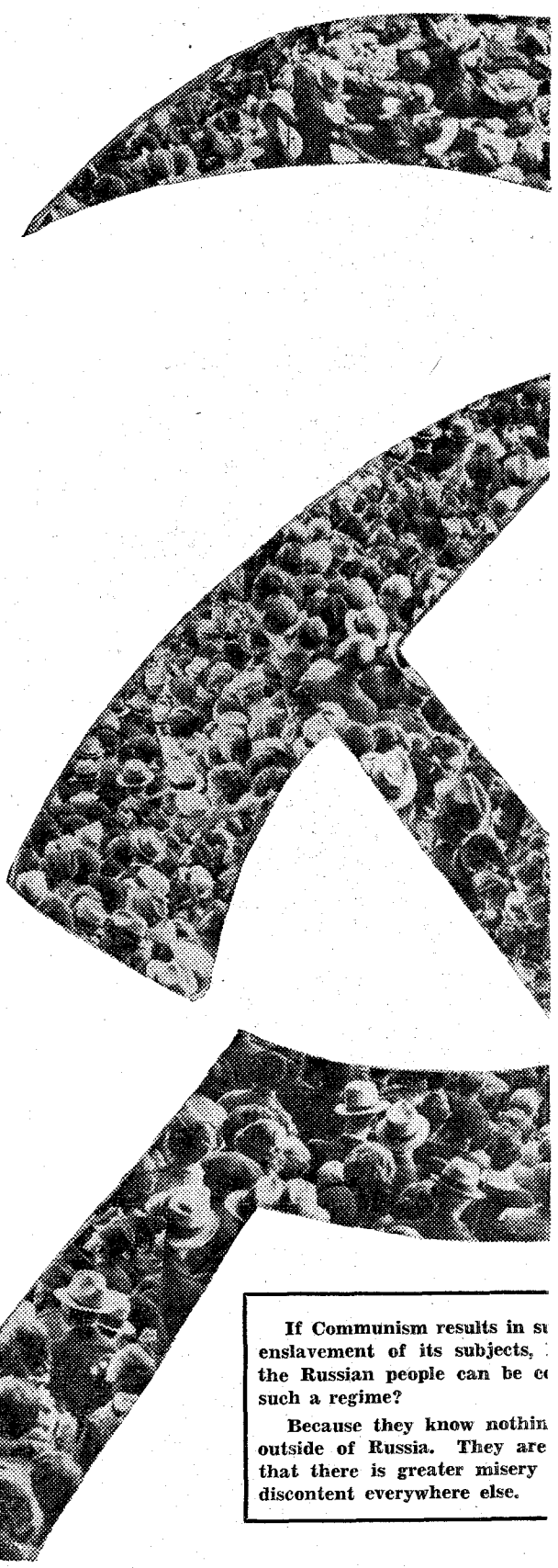
"Such damaging blows do not add to the prestige of an officialdom confronted by young delegates from the new unions in basic industries."

What was the aforementioned change of policy ordered by Moscow?

The order that Communists must join up with American labor unions, and American peace societies, and American church groups, and American organizations of every nature. (It is estimated that there are in America today more Communists than there were in Russia when the Communist form of government came into power.)

Did this change of policy affect the growth of the labor union materially?

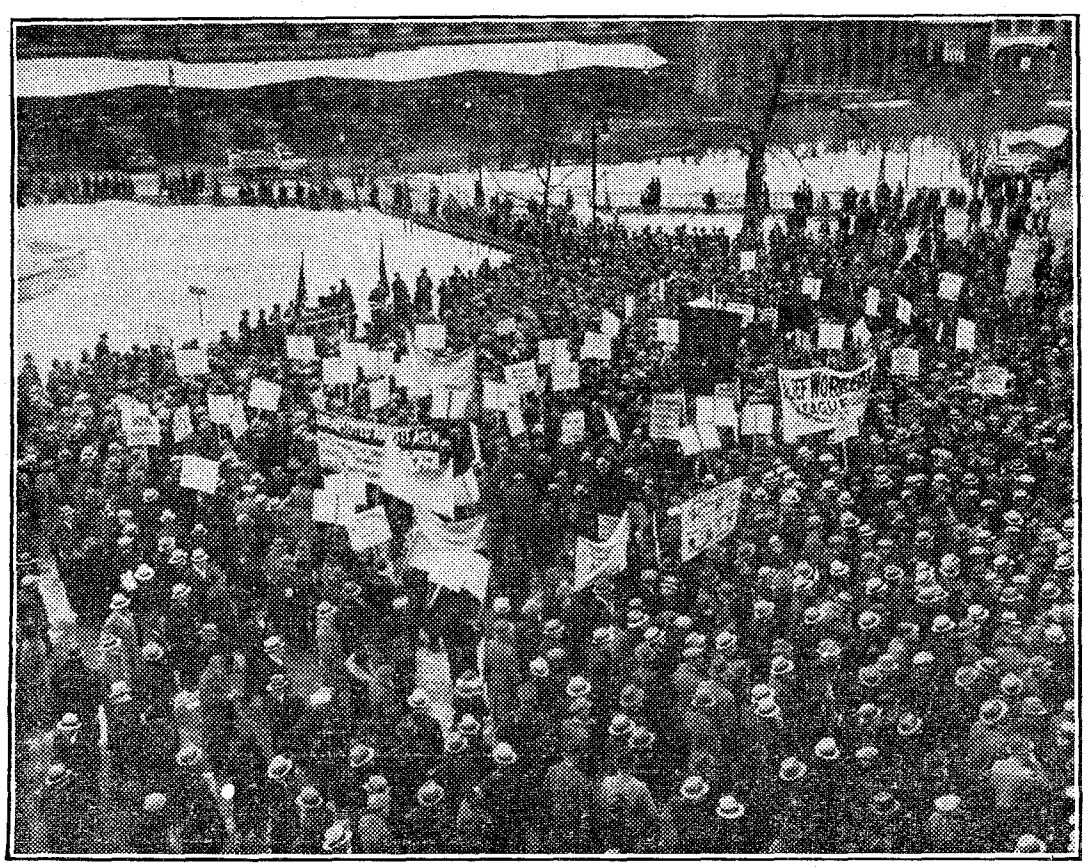
Yes. Secretary Frank Morrison announced that in August, 1935, the American Federation of Labor had an increase of 545,902 paid up members over the year before. This amounted to an increase of more than 20 per cent.



If Communism results in su enslavement of its subjects, the Russian people can be co such a regime?

Because they know nothin outside of Russia. They are that there is greater misery discontent everywhere else.

Earl Browder's report to the Comintern, Moscow, last year: "The (United States Communist) Party played an important role in the great strike wave, in which political objectives emerged from the economic struggle. . . . " *(Acme News Picture.)*



How does Communism plan to use the labor and trade unions?

To form its United Front. "By securing predominant influences in the broad mass proletarian organizations: trade unions, factory committees, co-operative societies, sport organizations, cultural organizations, etc. . . . the masses of the urban and rural poor, over the lower strata of the intelligentsia, and over the so-called 'little man'." (Program of the Communist International, p. 77). "Communists must establish the closest co-operation with those left social-democratic workers, functionaries and organizations that fight against the reformist policy and advocate a United Front with the Communist party. (Report of the Executive Committee of the Communist International Aug. 1, 1935.)

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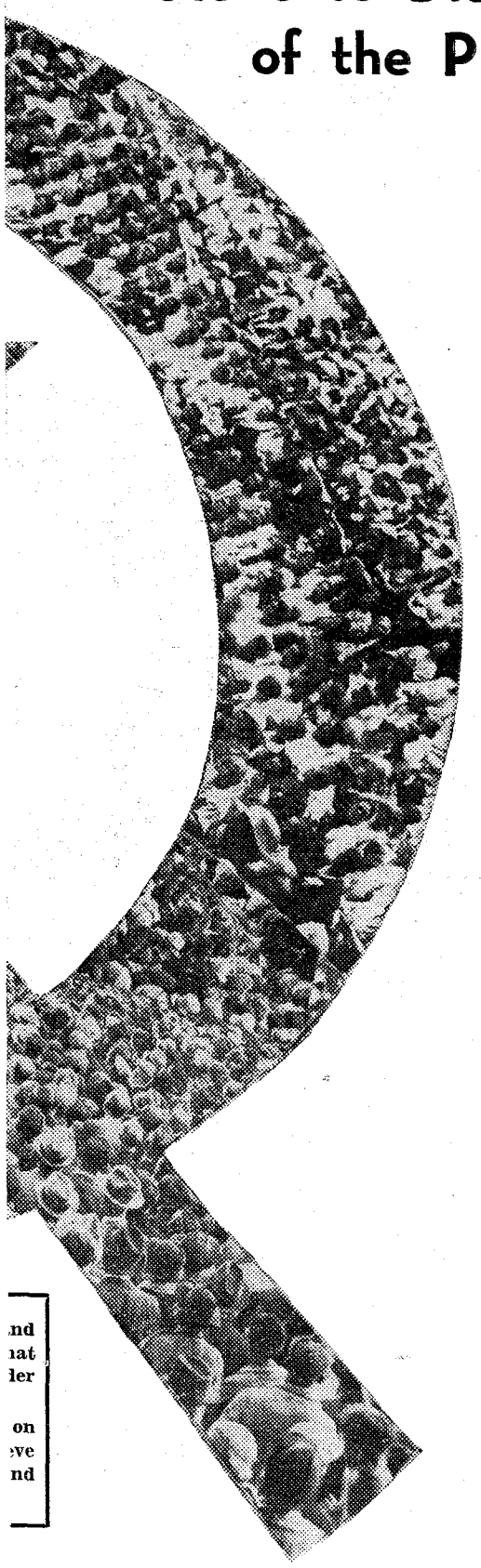
Help the

nists Use Workers and Their Organizations as Stepping Stone to Dictatorship of the Proletariat



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ere really been an invasion of labor inistic agitators?

e, 1936, more than 500 locals of the obviously and wholly controlled by nd a like number were well on the surrender to red principles. The rt of these, however, are now with ewis' Committee for Industrial Or-

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is increase of Communistic control gnificant?

ien we observe their ultimate purpose. . Foster, leader of the Communistic e United States, said:

onquest of power by the proletariat does peaceful capturing of ready-made bourgeois hinery by means of a parliamentary

ourgeoisie resorts to every man of violence to safeguard and strengthen its predatory nd political domination. Like the feudal the past, the bourgeoisie cannot abandon cal position to the new class without a desperate and frantic struggle; hence, the violence of the bourgeoisie can be suppressed only by the stern violence of the proletariat."

What about our American principles of freedom and democracy?

These must be done away with. Says Foster:

"The workers of this country and the workers of every country have only one flag **and that is the red flag. . . .** The revolutionary workers in all the capitalist countries are an oppressed class who are held in subjection by their respective capitalist governments and their attitude toward these governments is the abolition of these governments and the establishment of soviet governments."

Is this effort against American institutions united?

In January, Moscow ordered an intensified Communist offensive against American industry. In April all party (Communist) members were ordered to join the organized and independent unions for disruptive work from within.

Is violence in the dealings of Communists actually intended?

As early as July 15, 1931, the dictatorship at Moscow provably issued instructions for American Communists setting forth the tactics of street fighting, the building and use of barricades, the ways and means of arming mobs and the general routine of effective mob action. On September 13, 1931, full details of that move and reports of progress in the United States were published in the Moscow Pravda.

What is the relation of the Communist workingman to his factory?

Here is a quote from the Moscow instructions:

"While fighting with all their strength for the possibility of carrying on their mass work openly, the Communist parties should from now on keep one of the branches of their activities secret. **This is the work in the undertakings, the work of the factory cells.**

"The factory cells absolutely must organize themselves immediately as illegal organizations and work with illegal methods; as indeed, with all the work of the party, this reorganization of the factory cells must be accompanied by a maximum reinforcement of their mass work in the undertakings."

By which is clearly intended that American workmen won into the movement with aliens shall wreck factory machinery wherever possible, so long as it does not interfere with future Communistic objectives. Their automatic task is to interfere with every possible aid to American recovery, and to add to all confusion.

What is the Communists' method of converting the workingmen to their views?

"All members of the party must in their day-to-day work, in the fight for the demands of the workers, point out convincingly that only the destruction of the capitalist system, the establishment of the dictatorship of the proletariat, of the Soviet power can free the millions of toilers from the bondage and misery of the capitalist system." (Resolution, National Convention of Communist Party, Cleveland, Ohio, April, 1934.)

What does Communism plan to do to secure this power?

"We Communists say there is one way to abolish the capitalist state, and that is to smash it by force. To make Communism possible the workers must take hold of the state machinery of capitalism and destroy it." (M. J. Olgin, Why Communism? p. 29.)

Do Communists advocate strikes as a help to the abolition of the capitalist state?

"The revolutionary way out of the crisis begins with the fight for unemployment insurance, against wage cuts, for wage increases, for relief to the farmers—**through demonstrations, strikes, general strikes leading up to the seizure of power,** to the destruction of capitalism by a revolutionary workers' government." (Congressional election platform of Communist Party, Daily Worker, August 18, 1934.)

Is violence encouraged by orders from Moscow?

"Now, experience has shown that demonstrators can arm **themselves** perfectly well in the course of the demonstrations, paving stones, arms snatched from the police, etc. To forbid such a method of arming is manifestly absurd. There is nothing against the spontaneous arming of the demonstrators, but only against their general arming as the result of a watchword launched in advance and in the course of a period which **is not yet ripe for armed insurrection.**" (Instruction from Moscow, May 1, 1935.)

Have Communists taken part in labor strikes in America?

Earl Browder, in report to the Comintern in Moscow last year:

"The party played an important role in the great strike wave, in which political objectives emerged from the economic struggle. He described, as instances, the general strikes' collision with the state power, as in the San Francisco general strike. In strikes, the Communist party learned 'Not only how to start strikes, but how to end them with victory or partial victory.' "

Is it true, then, that strikers are Communists out to create havoc and wreck industries and the government?

No! The majority of strikers are honest workingmen who believe that by striking they will secure the wages and working conditions which they seek. Very seldom do more than a small group of the workers know the actual reasons for their strike, or the real issues involved. Generally they strike on the order of leaders (these very often products of the Workers' Schools) who "awaken" them to the necessity for walking out on their jobs.

Josef Stalin, Soviet dictator, issued the following statement in Moscow, May, 1929: "The revolutionary crisis has not yet reached the United States, but we already have knowledge of numerous facts which suggest that it is approaching. It is necessary that the American Communist Party should be capable of meeting the crisis fully equipped to take the direction of future class wars in the United States. You must prepare for that, comrades. *(Acme News Picture.)*

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Communists Boast Use of Trojan Horse to 'Bore in' America

SOCIAL JUSTICE herewith presents quotations from another Youth and the Nation broadcast sponsored by Philip Johnson and Alan Blackburn at 1 p. m. (EST) each Sunday over station WSPD, Toledo, Ohio.

Ladies and gentlemen, as you know, there are Communists in this country. These Communists do not believe in America.

In the early days of our new nation, after the War of Independence had been won, there were Tories in our country. These Tories did not believe in America. They plotted to betray our country; they plotted to deliver America back into the hands of George III.

Our forefathers did not compromise with these men who lived in America but gave their allegiance to a foreign power. Our forefathers exiled 60,000 Tories because they were traitors to America.

Today Communists live in America but give their allegiance to Soviet Russia. These Communists plot to deliver America into the hands of the Third International.

Pose as Patriots To Destroy Nation

The Communist works under cover by a well-established method of deceit, subterfuge and treachery. This method is not new. It was used and outlawed thirty centuries ago. It is called the "Trojan Horse method."

Here is how the method works. Communists, posing as friends, are admitted into a nation and, because they profess to believe in the principles and ideals of that nation, are not suspected of being enemies. Then, once established and trusted, they throw off the mask of friendship, and betray the nation to their masters in Moscow.

In this way an impostor might come to your home, claim kinship with you and gain admission to your house as a friend. He disarms you with his apparent sincerity, and when you are least suspecting he repays your hospitality by stabbing you in the back, robbing you and defiling your home.

It was in this manner that the Greeks brought about the destruction of Troy. The story of the fall of Troy is a story of treachery.

The Trojans had stood off attack after attack by the invading Greeks. So the Greeks, unable to subdue Troy by fair means, resorted to foul means.

Greek Strategy Captured Troy

They stopped fighting and pretended to sail for home, leaving behind them a colossal statue of a horse made of wood.

The unsuspecting Trojans accepted the wooden horse as a token of peace and friendship. Innocently they drew the horse within their walls, believing all danger had passed. But at night, from inside the horse, crept a band of Greeks who had been concealed there and opened the gates of the city to their waiting comrades. The Greeks then burned Troy and put the Trojans to the sword. Thus by the treachery of the Trojan Horse, the Greeks contrived the destruction of Troy.

This is the Trojan Horse method employed by the Communists today. Communists pose as lovers of liberty and friends of democracy. By this pretense they become allies of democracy and form what they call the Popular Front, an alliance with democratic and liberal parties. Then when the Popular Front is established in power, the Communists suddenly throw off their disguise, destroy their erstwhile friends, and deliver the country to the Moscow International as another Soviet state.

Reds Used This Method in Spain

This has been the procedure of the Communists in Spain. Posing as friends of Spanish democracy, they were accepted as one of the parties in the Popular Front which governed Spain. As soon as they were thoroughly entrenched, the Communists threw off their disguise, removed the president of the republic from power and seized the government. Today the government of Spain is a Communist government. Their flag is the red bag. Their symbol is the Hammer and Sickle. Their salute is the clenched fist. And their orders come directly from Moscow.

The Trojan Horse method of the Communists was successfully employed in Spain.

Unbelievable as it may seem to you, the Communists are proud of this method of treachery. They cold-bloodedly describe this method in their official writings. And even more incredible, they themselves have named the method the "Trojan Horse" method, after the despicable and cowardly strategy of the Greeks.

Let me read you their exact words from the minutes of the Congress of the Communist International of 1935. The Communist leader, Dimitrov, relates the story of the fall of Troy and continues in these words, quote:

> **"and the attacking army of the Greeks could not be victorious until they succeeded in penetrating the heart of the enemy with the aid of the Trojan Horse. We revolutionary workers should not hesitate to apply the same tactics, those of the popular front."**

Leaders Boast Of Traitor Tactics

Thus Dimitrov admits that the Popular Front of today is a device to deceive and destroy unsuspecting nations as was the Trojan Horse in ancient times.

And Dimitrov goes on to say in this same report:

"We can create a government of the Popular Front. We Communists will support such a government with all the means at our dis-

(Continued on Page 11)

THE WEEK IN THE WORLD

Blow to "United Front"

LONDON, ENGLAND. — The aim of the British "united front" movement, strongly backed by Communists, to mass all the forces of Socialism and trade unionism against the Baldwin government, and bring in a Labor government at the next general election, has been thwarted by the expulsion of Sir Stafford Cripps and the Socialist league of which he is chairman, from the British Labor party. . . . The party decided that Cripps' followers "had taken actions contrary to unity in the ranks of labor." The Socialist league of 3,000 members was affiliated with the Communist party headed by Harry Pollitt, the Independent Labor party headed by James Maxton, and a group of former Liberals.

New French Navy

PARIS, FRANCE. — "Unlimited arming by Germany and Italy, the entente between Germany and Italy, and Germany and Japan, and the events in Spain, make necessary new strength," Naval Minister Alphonse Gasnier Du Parc has announced. So France is hastening her plans for a naval armada to strengthen her defenses. Two 35,000 ton battleships and two airplane carriers are included in the immediate program. In addition to the battleships and airplane carriers, the building program will include two 8,000 ton cruisers, three destroyers, 12 submarines and a number of auxiliary ships.

Belgrade Friendly

BELGRADE, JUGO SLAVIA. — The air between Jugo Slavia and Italy is clearer than it has been in years, with the Italian press abounding in good will toward Jugo Slavia, and the Belgrade journals enthusiastically cordial to Italy. The depth and extent of the new friendship is expected to depend in a large degree, upon Italy's willingness to cease supporting Hungary's claims for revision of the treaty of Trianon, through which it seeks to reclaim its pre-World War territory.

Protects Duce

ROME, ITALY. — The life of the Special Tribunal for the Defense of the State has again been extended for five years. This semi-military court established in 1926 after the last attempt against the life of Premier Mussolini has power to try all offenses against the Duce, and the Italian state (the Fascist system), was to exist until 1931, at which time its life was extended to December, 1936. The special tribunal is expected to last as long as Fascism holds power in Italy.

Japanese Accord

TOKYO, JAPAN. — The recent conclusion of the Japanese-German agreement to fight Communism and the Japanese-Italian accord, have given new impetus to the Japanese national movement. A new reactionary party is being organized. Sponsored by leaders of patriotic and nationalist groups, it is to be called the "Current Affairs Association." It aims to be a co-ordinating agent among the various right wing organizations and to promote concerted action among them.

Peace Week

LONDON, ENGLAND. — "Peace Week" is the most recent development of the International Peace Campaign in England. These "peace weeks" are being held at one center after another. The first took place at Merseyside, Bolton, Manchester, Bristol, Cambridge and Mitcham. Similar demonstrations are planned for all the leading cities of the United Kingdom.

The peace week, lasting about seven days, comprises exhibitions, pageants, processions and meetings to focus and give direction and expression to the almost universal will to peace that prevails. Viscount Cecil of Chelwood, and Pierre Cot, French air minister, are presidents of the International Peace Campaign.

Hitler Speech Funeral Oration for Treaty

By Justin Soval

The address of Reichsfuehrer Adolf Hitler, marking the fourth anniversary of the Nazi ascendancy, was also the last rites for the Treaty of Versailles.

The resounding cheers of a stigmatized people greeted its sentence of doom:

> "I herewith declare with this action that there has been liquidated that part of the Versailles treaty which deprived our people of equality and degraded it to the status of an inferior nation.
>
> "I hereby and above all else solemnly annul the signature, extorted from a weak and impotent government against its better knowledge, confessing Germany's responsibility for the late war."

This sealing of the coffin was no surprise to diplomats. It was not even an event to any but the German populace whose reaction was merely emotional.

Hatred and Greed No Basis for Peace

It is well for Germany that the Treaty of Versailles is finally stone dead. It is well for the world.

As commentators and diplomats are saying, Hitler's speech brought no new light on the shaping of future policies. What they have completely overlooked is that Hitler's move, in sweeping away all the remaining fragments of an infamous treaty, has destroyed a long-standing and dangerous barrier to harmonious international discussions.

Germany can now meet the nations, who profess to be seeking a way to peace, on the plane of equality. That is a hopeful development in view of the general agreement that Germany is the greatest and perhaps the sole immediate war-irritant in the whole of Europe.

Mussolini Sees Spain Danger Spot

Mussolini, as is well known, feels otherwise. He sees the Spanish revolution as the real danger area in Europe today. He has reason for proclaiming it such. He knows that the two resurgent nations of Europe will not, cannot tolerate the establishment in western Europe of a Communist stronghold.

What gives greater hope of a new period of relative quietude in Europe than all the speeches of chancellors and diplomats is the recent conciliatory attitude of Germany and Italy on intervention in Spain. Hitler gave it new emphasis in his speech.

Obviously the two Fascist dictators foresee the failure of the radical government of Spain, at least in its drive to establish a Communist regime. That failure may well preserve the peace of Europe for years to come, during which the war-fearing powers of Europe may do much to reduce armaments and bring about a better understanding between intransigent theories of dictatorship.

Speech Ends Era of Surprises

On one point of Hitler's speech the world may well credit him with sincerity—his promise of an end to the so-called era of "surprises."

That is because no more "surprises" are necessary for the maintenance of German self-respect. Hitler at least has been successful in repudiating the agreements after the war, which chafed the sensibilities of the German people.

So he could get all the "surprises" completely out of his system, Hitler expressed himself on one matter in language rather too plain for the French and British foreign offices.

It has been generally felt that the "kindness" expressed in the recent public speeches of Premier Blum and Foreign Secretary Anthony Eden was not pure benevolence.

There was an evident effort to put Hitler "on the spot" in the eyes of the world. Tentative promises of the solution of the German colonial problem—in return for German disarmament—were too general and surrounded by too many limiting conditions to bring any real cheer to the German foreign office.

Hitler Turns Tables on Diplomats

They meant, for one thing, the reversal of German policy toward Russia and the abandonment of Germany's opposition to the Franco-Soviet understanding. Such a reversal in the attitude of Germany would stultify the policies whereby Hitler rose to power and would constitute a direct affront to Fascist Italy.

It was hoped that the peoples of the world, not understanding the possibility of the French proposal, would consider Germany's failure to co-operate as evidence of war-like intent. Presumably that will be the final result of French and British public diplomacy. Thus the progress of propaganda in this advanced age.

It must have come than as a kind of parting "surprise" that Hitler turned the tables by stating that Germany knew her need of armaments and would regulate her production of arms accordingly—not with any thoughts of foreign aggression but for the maintenance of that national self-respect of which Britain and France had robbed her following the World war. To make the point clearer he re-emphasized his earlier statement that "between Germany and France there are no humanly conceivable points of dispute, and there can be none."

He fitted a barb to his last "surprise" when he said:

> **"We have no colonial demand or claim against states which took no colonies away from us."**

World Opinion Cheers Chancellor

And so the exchange of "kindnesses" and co-operation is ended with no discernable hope for a clearer understanding or a closer union for peace among the troubled nations of Europe.

Propaganda is not diplomacy. A nation knows when it is being exposed to the condemnation of world opinion.

Hitler's reply did all it could to return, in kind, a diplomatic thrust.

There is considerable merit to the argument he summarized in the following paragraph:

> "Germany has a tremendous population which not only wants to work but also to eat. Furthermore the living standard of our people demands a high level. **I cannot build up the German people's future on assurances from foreign statesmen respecting international economic aid or accommodation.** I can safeguard the future only on a sound basis of continuous production. therefore I must find a market at home and abroad. In this respect **I am perhaps, expressing some mistrust of the optimistic utterances by the British Foreign Minister, but I cannot help that."**

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Questions and Answers

Bank Stock

Question: You have informed us that the United States government owns 24 per cent of the stock of the Federal Reserve Bank; also that from nothing they have created $18-billions on which the people will be forced to pay interest and principal. Since the government owns 24 per cent of the stock, does it now follow that it will receive 24 per cent of the profits from this unconstitutional procedure?

—Harry West.

Baltimore, Md.

Answer: The United States government owns no stock whatsoever in the Federal Reserve Bank. The 24 per cent of all the capital stock of the banks in America, which the New Deal government purchased, did not include the Federal Reserve Bank, which is strictly a bankers' bank. Its entire stock is owned by private individuals, and all profits realized accrue to the owners of these banks. Prior to the enactment of the Banking Act of 1933, at least a small portion of the profit went to the United States Treasury; however, this Act permitted all gains to be retained by the stockholders themselves, with the government getting no share whatsoever.

Unionism

Question: Has unionism or the right to bargain ever brought any results to the laboring class? Has it not been shown that all industries figure their business cost plus their profits? Has labor ever limited the amount of their profit?

—E. C. Keller.

Sharpsville, Pa.

Answer: The reason for labor's frequent failure to obtain results may be traced to the fact that most labor unions are misguided by so-called leaders who operate them primarily for their own selfish gain, and who care little or nothing about the welfare of the working man. Because union leaders do not obtain results and argue justly is no reason why unionism itself should be condemned. There is strength in collective bargaining, provided it is done through unions which are properly organized and unselfishly guided by honest exponents of labor's rights.

Foreign Trade

Question: On Page 13 of the December 28th issue of SOCIAL JUSTICE you implied that foreign trade is undesirable. Why?

—R. Waters.

Detroit, Mich.

Answer: Under our present money system, it is possible for the international bankers to control price levels. While their manipulations have excluded our products from foreign countries, imported commodities have flooded the American market. Due to a low standard of living and slave wages, foreign industrialists are able to produce their commodities cheaply. Importation of such products for sale on the American market naturally places our manufacturers at a disadvantage. Consequently, they are forced to lower wages and production costs in order to be able to compete. This, of course, leads to a lower standard of living and general economic poverty.

Leo the Great

Question: Was it not Pope Leo the Great and not Gregory whose powers of persuasion saved Rome from Attilan invasion?

—Irma A. Tracy.

Philadelphia, Pa.

Answer: You are correct—it was Pope Leo I, who is also known as Leo the Great. We erroneously printed the name of Gregory in this connection.

Dr. Koch's Job

Question: To what office was Dr. Koch of the Commonwealth College of Arkansas appointed, and who did the appointing?

—Will B. Jaeger.

Campbellsport, Wis.

Answer: Dr. Lucien Koch, a member of the Roosevelt "brain trust," was appointed by the administration. He formerly acted as assistant chief of the consumers' division of the NRA, which advised the president on consumers' problems.

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Fr. Coughlin Calls on NUSJ to Awake!

(Continued from Page 2)

you who have been so faithful and loyal, even in the days of adversity, will rejoice for the prospect of the days to come.

Very materially you will be of assistance by increasing the circulation of this paper in whose pages I will be able to write things which will not be appropriate on the air. Elsewhere there are subscription blanks for you to use either by renewing your own subscription, by obtaining the subscription of some friend or by endeavoring to distribute 25 or more copies each week from door-to-door in your neighborhood.

Next week I shall have a special message for those individuals who have organized Social Justice study clubs.

The National Union for Social Justice has awakened!

The 16 principles go marching on!

Cordially yours,

Charles E. Coughlin

Trojan Horse Method Used by U. S. Reds

Continued from Page 10)

posal. But it is unavoidable that we must arm for the Communist revolution. Only Soviet rule will bring about the final solution."

Communists claim today to be friends of France and have forced a Popular Front. The Trojan Horse is well within the gates of Paris.

In America the Communists are busy building a Trojan Horse for us. The committees advance, their hands extended in friendship. They hint at a Popular Front. They would ally themselves with our democracy. They profess the principles of Americanism.

Red Leaders Preach Of Americanism

American Communists want us to believe that Communism is rooted in American tradition. They want us to believe that Communism in America would somehow be a "different kind of Communism" than that which has ruined Russia and Spain; that threatens France or Mexico.

Let me read you their most recent statement of friendship, written by Earl Browder, secretary of the Communist party:

"For the Communists the principle of revolution was taught in its entirety by the Declaration of Independence, by Thomas Jefferson and Tom Paine."

Mr. Browder follows this extraordinary statement with one still more extraordinary:

"The Communists advocate the widest democracy. Communists are without reservation on the side of democracy and call for the broadest united front in its defense!"

Is it not easy to see in these statements the old Trojan Horse taking form? Should we not beware of Greeks bearing gifts? Should we not beware of Communists bringing proffers of friendship?

My friends, we must not harbor within our walls a Trojan Horse, or else we shall share the fate of Troy, or Russia or of Spain.

A Young Reader Offers Paper Some Good Suggestions

To the Editor:

Your recently inaugurated book reviews are most interesting and well written but incomplete. You review new books which many of us cannot afford to purchase while we are still left undecided as to the quality of thousands of books written years ago.

We depend on our local library for our reading material and these libraries often do not have the books you review. I know it is the fashion to review only new books, but we look to SOCIAL JUSTICE to guide us through the treacherous trails of youth. I am asking, then, on behalf of youth, that you review some good old books from the viewpoint of youth, and thus set us straight as to the books fit for consumption by young enthusiasts for social justice.

This does not necessarily mean that the present book reviews are to be discontinued. The new ones could be an addition to the youth page.

—Patrick J. O'Leary.

New Haven, Conn.

Catholic Review Welcomes Return of Fr. Coughlin

"On all sides there has been heard this week praise for the radio address which Father Charles E. Coughlin delivered last Sunday.

"The Review is glad to join in the praise. The Review has not hesitated in the past to criticize some of the defects which have marked Father Coughlin's radio addresses and his efforts to control politics. But always The Review has felt that Father Coughlin had an opportunity to promote social justice such as was offered no other American citizen. It still feels that way. It has felt, and still feels the course it has pursued was the right one, despite the many unfounded charges which have been made against it.

"The Review feels that Father Coughlin has seen his mistakes. It feels he can become a most powerful force in redressing the wrongs perpetrated upon the workers of the nation; can be, as he always wished to be, the valiant champion of those who are oppressed; can see that the Rights of Men are respected. It believes Communism will find in him an unconquerable foe whose charges can not be answered.

"More than that, The Review believes that many of those who either opposed Father Coughlin publicly or who remained silent because of his lack of wisdom in certain things will give him every assistance in his campaign. Among these men and women, The Review is confident, will be some who have long been recognized as Catholic leaders. The Review is simply expressing its own opinion. It believes, however, that its opinion will be justified in the months that lie ahead."

—From the Catholic Review, Baltimore, Md.

American Demand for Red Reading Now Falling Off

If American trend of thought can be determined by the books that are being read, our people are losing the interest in Red doctrines which they acquired during the early days of the depression. This was the opinion expressed by Malcolm Glenn Wyer, president of the American Library Association before that organization's annual convention in Chicago.

Where previously readers frequented the libraries of the country for information on Russia, Italy and Germany, now they are decidedly more conservative and individualistic in their taste, according to Mr. Wyer. They have apparently concluded that the answer to the American problem is not to be found in collectivism.

A survey of reading trends discloses the rather surprising fact that literature on the fine arts of painting and music comprises by far the largest proportion of the non-fiction works in demand.

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Money Reform Vital to Agriculture

Farm Problem Still Unsolved Under Present Money System

The agricultural problem is still a monetary one and should be solved as such, according to L. B. Ward, farm authority.

Setting forth his views in a recent booklet entitled "A Solution of the Agricultural Problem," Mr. Ward shows how the farm population in 1920 owned an average equity of $2,233 in land holdings alone. That equity was reduced to $801 by 1935, he says.

Stressing the incommensurate income of the 30 million people living on farms as compared to the total national income, Ward declares:

"Agriculture, representing one-fifth of the wealth of the nation, and one-fifth of the normal productive labor, is entitled, on a sheer economic basis, to a gross income of at least 15 billion dollars a year."

Must Increase Money

If agriculture is to receive economic justice, national income must be raised to a minimum of $75-billion a year, the author observes.

There is only one way to raise the national income, he adds, and that is to raise the total amount of money in circulation, currency and credit to a stable $25-billion a year.

While the federal government cannot control the fluctuation of credit money, it can control the issuance of the necessary currency which, twenty years of facts have proven, "stays out" in circulation when issued.

The cash payment of the Soldiers' Bonus and the passage of the Frazier-Lemke Farm Refinance Bill would have restored $5,200,000,000 out of the $6,500,000,000 curtailed by the loss of credits since 1929. However, Frazier-Lemke refinancing is not enough. **Agriculture needs a Central Bank** to finance the present $25-billion investment in operating capital and aside from lands and buildings, Ward maintains.

Besides Frazier-Lemke and Central Agricultural Bank bills, Congress should issue currency in lieu of interest-bearing bonds for every extraordinary expense of government, for the interest on our government debt is in part raised by agriculture and is diverted from the agricultural states to the centers of finance.

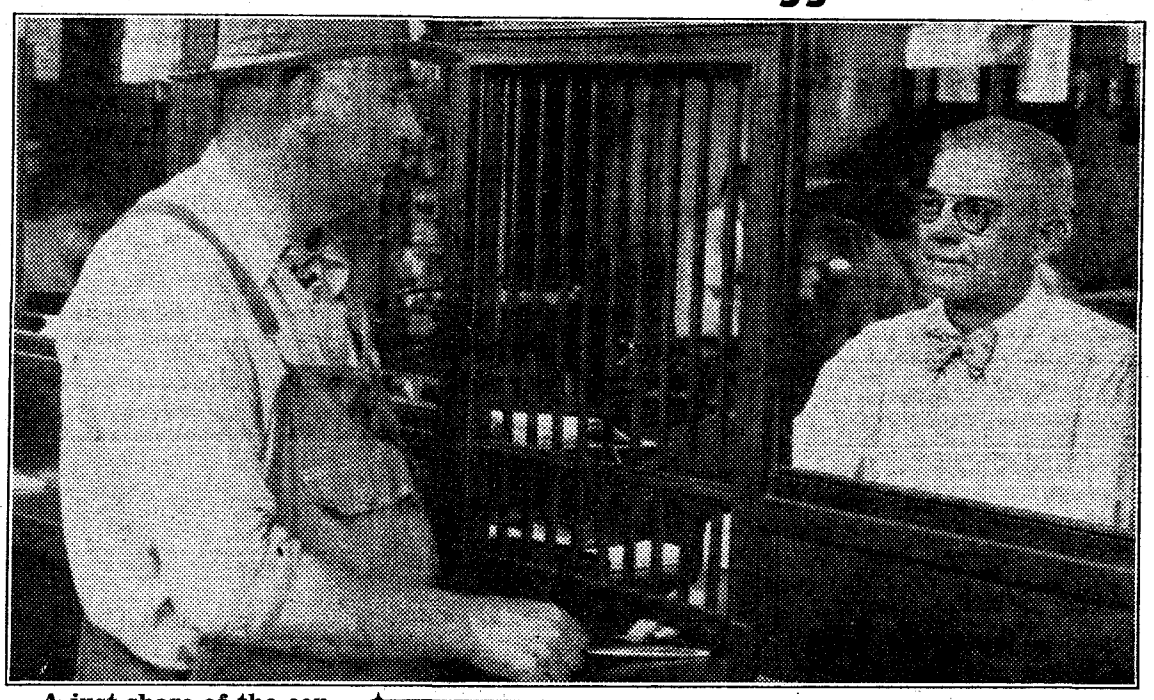
Solution Is Monetary

The philosophy of scarcity and crop curtailment should be discarded and in its place a monetary solution accepted. The taxing power of Congress, its power to borrow money, the commerce power, and the bankruptcy power, having all failed to solve the great social and economic problems facing this country, **resort should be had to that certain clear and Constitutional power, the fifth power, the money power, which has stood the test made before the Supreme Court in the gold revaluation.**

Two decades of debt prove the policy of financing extraordinary federal expenditures by the issuance of interest-bearing bonds should be replaced by a policy of direct Treasury non-interest bearing note issues, retireable by taxation at the minimum rate of 3 per cent each year. Had this plan been in operation since 1914 and we had expended besides this 3 per cent retirement, the same amounts we have spent in interest and principal, there would be no federal debt today!

A just share of the consumer's dollar should be allocated to the producer of agricultural products. Until the money power of Congress under the Constitution is used to re-establish price levels, wage levels and prosperity, neither the problems of agriculture, nor for that matter any industry or occupation, can be solved. Most of our social and economic problems are essentially monetary problems.

Cashier's Window -- Farmer's Biggest Nemesis



A just share of the consumer's dollar should revert back through this window to the farmer, says L. B. Ward.
—Ewing Galloway.

Officials See Spurt in Cost of Production

The United States Department of Agriculture has summarized the probable trends for the coming year in "The Agricultural Outlook for 1936-37."

It forecasts a further increase in farm real estate taxes in 1937. Concerning loans, the department says: "Increased needs for new credit in 1937 will arise in many regions as a result of the drouth and the advancing costs of crop production. The drouth areas will need credit to replace livestock sold because of feed shortage."

The report estimates the gross farm cash income, including benefit payments due, at $7,850,000,000, as compared with $7,090,000,000 last year.

The report makes no attempt to estimate what part of the increase in gross income this year will go toward better living standards, but states that "farm equipment, farm buildings, and livestock for replenishing herds will doubtless claim a goodly share of the increase."

The Department of Agriculture forecasts the cost of production as "a little higher next year," and owing to the drouth, the government likewise expects the prices of farm produce to increase in 1937 until the harvest.

Farm Fanfare

KANKAKEE, ILL. — First big repercussion over ousting of Edward E. Kennedy as secretary of the National Farmers' Union is felt as counter movement to reinstate Kennedy sweeps through the membership . . . Members of the organization are asked in petition circulated by Ira Wilmoth, Michigan official, to use their right of referendum and recall in order to decide if delegates to the last convention acted correctly in defeating Kennedy and other officers . . . Petition hints that administration in Washington used its influence to nullify will of the membership and led the delegates into actions which will injure the organization.

WASHINGTON, D. C.—Senator Ellison D. Smith of South Carolina announces he will propose a program of unrestricted cotton production in the country, with a bounty to be paid to the producer on that portion of his crop grown for the domestic market . . . Object of the plan, says the senator, is to bring price of American cotton down in order to regain lost foreign markets and, at the same time, give producers a relatively high price for the domestic portion of their crop.

MANCHESTER, ENGLAND.—Legislative council of United Textile Workers' Association plans giant trade union organization for 420,000 workers in cotton industry of Lancashire and adjacent areas . . . Claim such a union would raise wages, increase buying power and production, and result in bigger earnings for cotton farmers.

WASHINGTON, D. C. — In baffling announcement for newspaper consumption, Secretary of Agriculture Wallace says New Deal will abandon its policy of artificial crop scarcity, then promises government will continue to control production . . . Tells farmers: "I think it is wise for us in the coming year to produce as much as we can," but adds that there must be control over production in order to prevent "consequences of unfavorable weather." Wallace makes no reference in the statement to any federal plans to insure the farmer the cost of what he produces.

MOSCOW, RUSSIA. — First official indication that the Soviet government's farm program has failed is disclosed in announcement that the government has started on a new policy of converting big farms into small ones . . . Commissars originally tried to starve small farmers into submission by taking their markets away from them . . . Result was shortage of needed agricultural products amounting to famine conditions throughout most of the country.

WASHINGTON, D. C.—Farm Research, Inc., predicts a wave of foreclosures over the middle west unless farmers take steps to bring the reenactment of farm mortgage moratorium laws . . . Within the next six months, it is noted, laws granting a stay of foreclosures expire in 17 of the 30 states that have adopted such measures . . . With the rise in land values, foreclosures are again becoming attractive to creditors.

Wheat Imports Under Hull Pact Cause Sharp Fall in U. S. Prices

A sharp increase of foreign wheat imports, which mounted to the highest level in several years, has further aggravated our hard-hit domestic production by tumbling prices down as much as 4 cents in the last few weeks.

The extreme bottom level reached by the Chicago wheat market was 10¾ cents under the high point established last month. Shipments from Argentina were almost 20 times as great as the amount imported from that country a year ago.

Meanwhile, clearances of all grains out of Argentina to the United States were said to constitute a top record. Unabated heavy imports of wheat from the South American nation will continue in February and March, it is authoritatively predicted.

This is not good news to the American farmer, whose crops were reduced on the one hand by the government and beset on the other by the drouth. Even high prices, normally the rule in times of low production, are denied him now with the inrush of competitive grain from abroad.

Wheat stocks in the United States aggregated 407,662,000 bushels on Jan. 1, according to estimates of the department of agriculture. This compares with 460,336,000 bushels a year ago and 431,878,000 in 1935.

On the basis of these figures the apparent disappearance of wheat in the United States during the first six months of the current crop year is estimated by the grain trade to have been 353,000,000 bushels, or 41,000 bushels more than in the same period in 1935.

Every move the administration has made in farm planning has been inimical to the best interests of the farmers. In plowing under crops, the department of agriculture authorized a policy that left insufficient reserves to balance serious crop shortages caused by the drouth. In completing reciprocal trade agreements with other nations, principally Argentina in this case, federal farm officials have opened the door to increased foreign imports, which, in turn, has caused domestic prices to fall.

Right or Wrong Quiz Method in Contest Popular

Universities of the United States have seriously taken up the "right and wrong" method of teaching. Lecturers and professors find the method of making to students a series of statements, some right and others erroneous, a powerful educational stimulus.

Perhaps this is why our **"KNOW SOCIAL JUSTICE"** Contest is being acclaimed on all sides as the most potent vehicle of social justice information yet put into use, second, of course, to Father Coughlin's radio broadcasts.

The winner of the Grand Prize of *$2,500.00* in this **"KNOW SOCIAL JUSTICE"** Contest will consider the time spent on these questions well invested. So will the happy men or women, boys or girls, who win the Second Prize of $1,000.00, the Third Prize of $400.00 and, with both prizes, the winners' choice of a handsome Ford, Chevrolet or Plymouth sedan.

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The People Speak....

WGN's Radio Rule on Religion

We in Chicago were disappointed in not hearing you last Sunday over the radio after it had been announced in the Daily Times that you would speak over the Mutual outlet, which is WGN, the Chicago Tribune station.

I have just received my SOCIAL JUSTICE weekly review and read therein the explanation why the Tribune is discriminating against Father Coughlin. Your report says that "Its own ruling prevents a religious broadcast" and that Father Coughlin's series proposes to defend Christianity against Comminism.

The Chicago Tribune station carries a religious broadcast every day at 12:30 p. m. Ministers of all religions, even priests, have discussed religion on these broadcasts which, I think, are under the sponsorship of the Federation of Churches. It is listed in the radio guide as a "noonday service."

—Mrs. L. F. Parker.
Chicago, Ill.

* * *

Editor's Note: An outlet for Chicago listeners has been obtained for Father Coughlin's Sunday radio broadcasts over station WJJD. Station WIND at Gary has been cancelled. A corrected list of the nationwide radio outlets appears on Page 3 of today's paper.

Suggests More Gift Subscriptions

To the Editor:

I have been following the "People Speak" column in SOCIAL JUSTICE since the first issue.

I have read with a great deal of interest and pleasure the many suggestions that we honor our gallant leader, Father Coughlin, with some sort of monument.

This seems to me to be a wonderful idea, and I would like to offer my suggestion as to an appropriate manner in which to show our appreciation to Father Coughlin. I would like to know what other readers think of the idea. Here it is:

At the beginning of the publication of SOCIAL JUSTICE, it was announced that this paper would be sent to all who requested it, even if they could not afford to pay for it. But, because of postal regulations, this offer had to be withdrawn, and a certain per cent of the subscription price had to be paid. Why not start a fund that can be drawn on to pay for subscriptions to SOCIAL JUSTICE for those who cannot afford to buy the paper themselves? Many of us feel that we would be willing to contribute fifty cents, a dollar or two dollars, in order that this wonderful and instructive paper could reach more people.

I believe a wider circulation of SOCIAL JUSTICE would be an excellent "monument," and would be very pleasing to Father Coughlin.

—Robert E. Bowen.
Covington, Ky.

Loyalists Await Call to Action

To the Editor:

It's great to hear your intellectual voice and sound philosophy once more coming over the air waves. It is an answer to our prayers.

I know there is one soul in heaven who is rejoicing over your return and spiritually aiding you as he did in life—your Most Reverend Bishop Gallagher.

We, the living citizens, will also be at your side and waiting your call once more to unite our ranks to rout the Communist and the crooked politician.

May God enable you in your new series of broadcasts to enlighten your half-hearted followers, as well as those who know you are right but just can't break away from partyism. May God give you the strength and the power to have your reforms adopted for a permanent prosperity and a more happy and peaceful country.

—Marie A. Schulte.
Bronx, N. Y.

A Spiritual Bouquet

To the Editor:

I have read many suggestions in the SOCIAL JUSTICE paper relative to how we can do something for Father Coughlin to express our appreciation for what he has done for us.

Now let me make a suggestion that even the poorest of the poor can take part in. Let each and every one of us say a prayer for Father Coughlin's good friend, Bishop Gallagher, who died recently.

This would be a spiritual bouquet which would be appreciated by Father Coughlin.

—Margaret E. Plunkett.
Asheville, Pa.

From Another Loyalist

To the Editor:

Do not let the result of the election last November 3 lower your spirit in the National Union for Socoial Justice, for it was an experience rich in value.

On December 12, I entered into my 77th birthday, and during my life I have had many experiences with men, and have separated the hypocrites from sincere Christians, both in the clergy and laymen, and am satisfied that the heart and soul of man is what makes a true Christian and not the cloth they wear or the bank account in their possession.

Now I, for one, will never abandon the Reverend Chas. E. Coughlin nor his National Union for Social Justice, for I know the Christian value of both.

—Wm. Montague O'Neill.
Neptune, N. J.

To Prevent War

To the Editor:

Now that Europe seems to be at swords' points we need men and plenty of the typical American men, like Father Coughlin, who have been gifted by almighty God to lead and instruct as did Patrick Henry during our early history. God forbid us ever entering another war, whereby the youth of our farms and cities are used as cannon fodder for moneyed interests abroad.

One has to but visit the veterans' hospitals to be aroused further of war's havoc and destruction. Living death stares nakedly in the eyes of each crippled soldier who longingly hopes for a more pleasant future.

But lost time is costly.

—Mrs. G. P.
Waukegan, Illinois.

Depression Is A Money Problem

To the Editor:

Some editors created surprise when they maintained that the depression is "fundamentally industrial and not monetary." "What business needs," they said, "was not more money but more sales, and this is an industrial, not a monetary problem." The attitude of these editors towards this matter is hopelessly incorrect.

Leo XIII in his encyclical letter on "Christian Democracy," writes: **"The error is very common that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter; and for that reason must be settled by the principles of morality, and according to the dictates of religion."**

Even some Catholic editors printed those statements which I have objected to, although Pius XI had them condemned already by stating that **"money supplies the life-blood to the entire economic body;"** and **"is the very soul of production."**

Leo XIII, in his encyclical "The Chief Duties of Christians as Citizens," writes: **"The objects themselves to which faith has to be applied, are scarcely known in any other way than through the hearing."**

Father Coughlin's graceful and dignified and learned method of presenting this same everlasting truth prepares an impression for it in the minds of his hearers.

—T. J. Fortune.
Dixon, Nebraska.

Old Time Miner States Case for John L. Lewis

To the Editor:

I cannot agree with your editorial attitude toward John L. Lewis.

I took out my first A. F. of L. Union card in May, 1907, which makes me an Old Timer. When Lewis said, 'We don't want to give those fellows the vote; they don't know how to use it," he was absolutely right for this reason: He is organizing the masses, the most underpaid workers of all, many of whom have had less than a 7th grade public school education. Instead of such workers becoming common sense union men, they are merely card men. With a union card and union associates, the worker is given the opportunity to study union principles and become a union man. But, with his union card in his pocket, he thinks he is a union man and expects his pay to be doubled in a very short time. He will vote to strike the very first opportunity he gets—he cannot be controlled by the few Old Timers.

Lewis is right when he organizes every man in a mass production method.

Lewis said he would accept help from whoever offered it. We know the Communists are helping him 100 per cent, and yesterday I heard it said the Communists are opening headquarters in Gary, Ind. Getting pretty close to home.

We will agree that Lewis is right when he organizes the vast, unorganized group, and I don't think either you or I would object to sincere help if it were offered, no matter where it came from. **According to their lights, I believe these Communists are doing their best.**

Now here is where we come in. Anything an unfair employer will say in public will be against him because, through his own greediness, it is impossible for him to tell the truth. And we also know that what he will say will be in direct contradiction to anything Pope Pius XI ever said or wrote. Pope Leo XIII also said that the workers **should organize according to their occupation.** Now we should try to follow their advice, and our first step will be to help Lewis organize all the workers.

It appears to me that Catholics are helping Lewis by encouraging union organization, but with the exception of SOCIAL JUSTICE and THE CATHOLIC WORKER, I am not satisfied with the resistance they should build to the Communist elements in the Lewis group. The first step, which I think is very necessary for SOCIAL JUSTICE to follow, is to encourage men to join up with Lewis.

Step Two: We must build up a resistance to all Communistic elements. What Pope Leo XIII and Pius XI said is easy for the ordinary man to take and digest if it could be presented in terms that he could understand. It would be just as easy as breathing and, when it is presented in the right terms, there is wisdom in every word—so much so that every word of it will be an electric shock as it strikes him.

Can you imagine just what would happen in a Lewis lodge of about 300 men pretty well controlled by ten trained Communists? One of the Communists has just finished his well-prepared talk, and one of our ordinary church members, not much to look at, arises and says: "Men, that is not the MORAL way out!" He commands immediate attention. You know the immediate result—much loud talk.

Suppose, however, there were five more church members in this group of 300, who would carry the floor, I ask you, the ten trained Communists or the five Christians armed with Pius XI's doctrines?

Well, that's the job: place five men armed with Pope Pius' ammunition in opposition to every ten trained Communists. Well, that job is like the job of a man from Chicago trying to walk up Pipe's Peak. It looks easy, but try it. I did..

I do believe SOCIAL JUSTICE can do it.

—William J. Sims.
Chicago, Ill.

Says Miners Won't Read Social Justice

To the Editor:

I have been reading SOCIAL JUSTICE for a good while. I also have been trying my best to get some subscribers for this great paper of ours. But I cannot get any subscribers. I am living in a mining territory. If a fellow approaches any miner with this paper, the first thing they will tell a fellow is that they have no use for this paper because you are always running John L. Lewis down. They think that John L. Lewis is their God.

I have been a miner myself for 20 years. As I am not working in the mine now, I am working for low wages as a janitor in a school and I have a big family to support. And the reason I am not working in the mine is because I used to follow John L. Lewis's advice and lost out with some of the best companies I ever worked for. Because I used to fight for John L. Lewis' union.

He betrayed the miners in the 1910 coal strike, and also in the 1922 coal strike. He cannot say right now that he is not in cahoots with Communism, because the very ones that he called radical in the 1926 coal strike are working hand in hand together with him now. In 1926, when the National Miners' Union was trying to get organized, Lewis called it a "Communist union." One of his lieutenants, P. T. Fagen, the president of the United Mine Workers of District No. 5, was shot at right on his own front porch by one of these Communist leaders. Today they are all working together!

—Former Miner.
Southwest, Pa.

Writer Praises Voice of Youth

To the Editor:

We have taken SOCIAL JUSTICE since last April and expect to keep on. We sure look forward with pleasure for the next copy.

I like the page "The People Speak." Such warm praise and gratitude must be uplifting to a man like our dear leader. We are Protestants, but one's type of religion is not what counts with our heavenly Father, but the pure Christian, Godly religion in a man's heart.

We don't want another war. The world war finished up 19 years ago was just to make billionaires out of millionaires, and another one would be worse. Our boys that never returned will have died in vain. The horrors can never be wiped out and the baby brothers and sons of the young soldiers of the World war are the ones they would take now.

Our biggest job now is to get SOCIAL JUSTICE into every home and truly convert all the so-called Communists.

I notice the young men's radio speeches grow better every copy. They will do much good to keep our youngsters out of war.

God bless them and God bless our youths.

—Mrs. H. L. Lobdell.
DeBruce, New York.

U. S. Holds Key To War Lending

To the Editor:

Our European debtors have again defaulted and I believe that most of us know that it was not because they could not pay, but because they did not wish to pay. Europe has, evidently, plenty of money to invest in this country, but none with which to pay the debts.

These countries have evinced a desire to settle the debt question, but I am wondering whether it would be a wise thing for us to do, in view of the fact that such a settlement would give them a chance to borrow more money to start another war.

I hope the American people will do all in their power to prevent our government lending more money to Europe in case of another war.

—Yvonne B. Beauregard.
Providence, R. I.

Social Justice Educating Readers

To the Editor:

It is with the greatest of pleasure that I read in the December 28 issue that Father Coughlin would return to the radio for one of his famous educating and enlightening broadcasts on New Year's day. His absence from the radio has been keenly felt by the "true blue" followers of this great man, among whom I am proud to number myself.

In my opinion, the space utilized by some of today's newspaper writers is wasted effort on their part, as some of us have learned to distinguish between their "space filling prattle" and real honest-to-goodness writing, thanks to Father Coughlin.

SOCIAL JUSTICE is the finest and most interesting newspaper in the country today because it deals with the problems of the common people, not only teaching but also revealing facts which the "dailies" dare not print.

I can only say that those who do not receive this wonderful publication are denying themselves of knowledge and facts which vitally concern their everyday lives.

The Federal Reserve banker wants the laboring man to believe that "ignorance is bliss". When the laboring man wakes up to the fact that "knowledge is might" then will the barrier to social justice be removed.

—Joseph H. Ebenhoch.
Akron, Ohio.

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Wall Street Hoards U. S. Debt Bonds

Banks, Insurance Firms Own 71 Per Cent of Federal Debt

The latest available figures show that 71 per cent of the total outstanding government debt is held by Wall Street banks and their affiliated insurance companies.

Since June 30, 1936, the end of the last fiscal year, the public debt has risen from $32,834,125,000 to $34,407,864,000. Of this, about 20 billion dollars, or 59 per cent, is held by banks—principally Federal Reserve Banks—and about 4 billion dollars, or 12 per cent, is held by large insurance concerns.

Secretary of the Treasury Morgenthau has announced that government bond offerings in the present fiscal year of 1937 were over-subscribed from four to seven times.

The tax-exempt feature is the biggest drawing card for bankers who sink their money in debt bonds floated by the government. Federal Reserve Bankers realize a double interest on these securities—first on the bonds themselves, and then on the money which they fountain-pen into circulation against the bonds.

Meantime, no revenue accrues to the Treasury from this manipulation, for the bonds are tax-free.

Private Bankers Control Nation

If the "four to seven times" over-subscription of federal security issues announced by Morgenthau indicates nothing else, it shows that a vast amount of money has been lying idle, doing no one any good. Had this money been employed to put men and women to work it is quite likely that the number of unemployed would have diminished appreciably.

Walter Lippman and other oracles of the kept press still contend that fountain-pen money created against tax-exempt bonds is the best way to finance the fiscal deficits of the government.

Whenever the proponents of the unconstitutional Federal Reserve System decide periodically to whoop it up for private creation and control of our money and credit, they always warn against the threat of inflation and, in the same breath, propose inflation by suggesting that the "banks create new money."

Bitter experience has shown it is this very act of creating money and credit by private agencies that blows up a boom and depresses a depression. Thus the 20 billions of dollars in government bonds "sold" to the Wall Street-Federal Reserve trust is the weapon by which private bankers can control our economic destiny.

"Sound" Money Is Inflationary

A managed currency and credit, on the other hand, such as that employed so effectively by Sweden, would entirely eliminate money and credit abuses by private bankers.

Debt-free, public-controlled money would be issued by a government central bank, credit would be created only in such amount as would be necessary to stimulate and maintain business activity, and both money and credit would be regulated by a non-political congressional money board in lieu of the Wall Street-controlled Federal Reserve Board.

When Father Coughlin crusades for this honest management of our money and credit he is railed at by some clerical critics, among others, as an advocate of an unsound monetary program. These observers refuse, either because they are blind or because they do not want to see, to believe that current methods of monetary management are inherently inflationary.

They stubbornly continue to sing the praises of the Federal Reserve System though they know that private creation and control of money and credit is threatening the existence of our democracy.

The "sound" money advocates are the most unsound. It is they, not Father Coughlin, who, by their support of current monetary machinery, are preaching inflation.

Indian Offers Bank Dose of Own Medicine

To J. Charles Smith of Savonburg, Kansas, we are indebted for the following yarn which, he says, is a "true story with a moral."

"Several years ago," relates Mr. Smith, "I was working out of Bartlesville, Okla., with a lay-over in Bartlesville. On one my lay-over days I happened to be in the bank when a blanketed Osage Indian came in and asked the banker for a loan of one hundred dollars.

'The banker asked the Indian if he had any ponies and the redskin's reply was that he had 50 ponies. The banker finally agreed to extend a loan of $100 in return for a mortgage on the ponies.

"I was in the same bank about two years later and the same Indian again made an appearance. Oil had been struck on his land and he had a check for $3,000 as an initial payment from an operator.

"After cashing the check, the banker told the Indian three thousand dollars was a lot of money to be carrying around, that he was liable to lose it or be robbed. A proposal was made whereby he would be supplied with needed cash from time to time if he deposited the whole amount in the bank.

"The Indian's reply to the offer was:

"'Uh, how many ponies you got?'"

Norman Aide Visits U. S.

Sir Otto Niemeyer, director of the Bank of England, on his recent arrival in New York City. Officials of the bank announced that while here, he would "discuss problems of the foreign bondholders" with American bankers. Niemeyer is one of the most trusted stooges of Montagu Norman, English international banker. Norman always has one of his agents in the United States to maintain liaison with such American money changers as J. P. Morgan and Barney Baruch. *—Wide World Picture.*

History of Federal Reserve Records One-Sided Version

The latest contribution to the occult archives of finance is a volume of literary hocus-pocus written by Rudolph L. Weissman, and entitled "The New Federal Reserve System."

Mr. Weissman, a former financial editor of the American Mercury magazine, glorifies, defends and upholds this private banking institution with an obliging alacrity not unlike that of a night club waiter striving for a tip.

His book is strictly a one-sided version of the part the Reserve System has played in national monetary affairs since it was instituted in 1913. Weissman is careful to record only the opinions of its proponents and to ignore as anatheme the attacks of its opponents.

Opponents' Views Ignored

The name of Carter Glass, one of the several fathers of the Federal Reserve, is mentioned 11 times, and that of Adolph C. Miller, another reactionary stalking horse for the money changers, 21 times. Not once is a reference made to the views of Charles A. Lindbergh, Sr., Senator Borah or Father Coughlin, all of whom have figured prominently as conscientious objectors to the system.

This in itself is enough to stamp the author's effort as incomplete, if not out-and-out propaganda. Much of the book is given over to mitigating and mollifying the sinister activities of Federal Reserve Bankers in precipitating the panics of 1920 and 1929.

Wilson Hits Board

Weissman depends upon such biased sources as Senator Glass for information relating to attacks on the system, even to the telling of an anecdote involving the attitude of President Wilson toward the Federal Reserve Board membership shortly after enabling legislation was passed.

The war-time president set forth his opposition to bank representation on the board to a group of bankers with whom he was conferring by asking:

"Will one of you gentlemen tell me in what civilized country of the earth there are important government boards of control on which private interests are represented?"

Ignores Ink-Pot Deal

According to Glass, "there was painful silence for the longest single moment I ever spent," and before it was broken, Mr. Wilson further inquired:

"Which of you gentlemen thinks the railroads should select members of the Interstate Commerce Commission?"

Weissman skips hastily over the parlous days of 1933 and 1934 when, though the Reserve Banks were convalescing from a state of crisis and member bank reserves were at an extremely low level, an item of 18 billion dollars was fountain-penned into existence for New Deal spending, and private Wall Street bankers came into possession of that amount in government securities which will have to be paid at some future date by the toil of the American working classes.

Searchlight on the Money Changers

WASHINGTON, D. C.—Securities and Exchange commission charges David Milton, son-in-law of John D. Rockefeller, Jr., gained control of Equity Corporation and its $218-million assets by investing the small sum of $25,000 . . . Under questioning, Milton admits that in a deal with Wallace Groves, spectacular Baltimore operator, he succeeded in getting complete control of Equity, an investment trust corporation embracing 43 separate companies.

MOSCOW, RUSSIA.—Having mined $300-million in gold in 1936, Soviet Russia has surpassed United States and Canadian production and is rapidly overtaking South Africa . . . There is little or no relation, however, between Soviet currency and the gold reserve . . . State government keeps citizens in peril and bankers in profits by changing money values from time to time, causing food prices to soar for the under-nourished masses.

NEW YORK, N. Y.—Six stockholders of the Cities Service Co. sue Henry L. Doherty, utilities magnate charging he resold Cities Service stock to the corporation and made a profit of $17,784.032 . . . Plaintiffs allege illegal control and misuse of stockholders' funds.

WASHINGTON, D. C.—Public debt incurred by the government reaches the all-time peak of $34,407,864,000, as of December 31, 1936 . . . Obligations to private bankers—71 per cent of the debt is held by Wall Street insurance concerns and Federal Reserve Banks—mount despite treasury disclosure that the government collected 61 cents from the people in tax revenues for every dollar it spent.

James Madison made the following prediction during his term as president from 1809 to 1817:

"We are free today, substantially, but the day will come when our republic will be an impossibility, because wealth will be concentrated in the hands of a few. A republic cannot stand on bayonets, and when that day comes, when the wealth of the nation will be in the hands of a few, then we must rely on the wisdom of the best elements of the country to readjust the laws of the nation to changed conditions."

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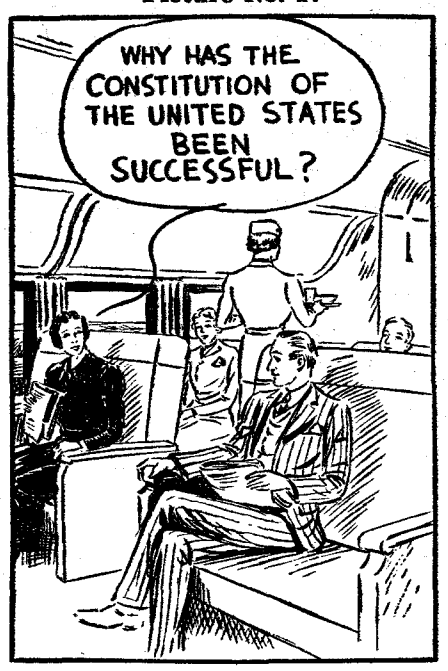
$7,000.00 In Cash and Two Cars for Knowing Father Coughlin's Program

Questions For This Week

Picture No. 17



Picture No. 18

MAKE YOUR SELECTION BY NUMBER FROM THE FOLLOWING LISTS:

1. **It cannot be amended.**
2. **It contains all the law known to man.**
3. **It was drafted by expert politicians.**
4. **It is based on human nature.**
5. **It recognizes that all men are entitled to equal rewards and possessions.**
6. **It is a Socialistic document.**
7. **Its framers were inspired by God.**
8. **Because of the Supreme Court.**

1. **Labor is the leading commodity in industry.**
2. **Labor is "producer wealth."**
3. **It would prevent "watering" of stock.**
4. **It would prevent strikes and lockouts.**
5. **It would discourage Communists.**
6. **It would render creation of fictitious money impossible.**
7. **It would tend to liquidate mortgages.**
8. **It is the American way to pay a just, living, annual wage.**
9. **It is the Christian Way.**
10. **It is good, sound business.**

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 17 For Question No. 17 I Select Answer No..... ☐ **No. 18** For Question No. 18 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....**STATE**.....

AN EXTRA COUPON FOR A FRIEND OR RELATION

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 17 For Question No. 17 I Select Answer No..... ☐ **No. 18** For Question No. 18 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....**STATE**.....

How to Proceed as a Contestant

1. **All questions are based on the principles of social justice as laid down by Father Coughlin.**
2. **Study each question for a few moments. Don't rush. Read each of the suggested answers aloud. You will notice many of them are wrong answers. There is only one best or most appropriate answer to each question . That's the one you want.**
3. **When you have selected what you consider the proper answer fill in the coupon by writing the number of your selected answer in the little square opposite the large black number of the question.**
4. **Send in your coupon WEEKLY with 10 cents in coin (not stamps). Each coupon bears your answers to two questions. Therefore, the total outlay to a contestant is $2.50, 10 cents per week for 25 weeks.**
5. **Immediately you enter the contest you will receive Father Coughlin's book, "MONEY: QUESTIONS AND ANSWERS." This book will aid in answering contest questions.**
6. **You may, if you wish, pay up in full your 10 cents per week by sending the whole $2.50. You then will send in your coupons weekly without further remittance.**
7. **If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.**

SEND FOR PAST PICTURES TODAY

Our "KNOW SOCIAL JUSTICE" Contest is rushing to its close.

Within a few weeks $7,000.00 in cash prizes and two handsome automobiles will be distributed among 368 readers of SOCIAL JUSTICE.

Will you be one of the winners?

That question must be decided by you NOW. The Grand Prize of $2,500.00 can be yours, if you enter TODAY and persevere to the very end. You have an opportunity to win the Grand Prize equal to that of any person in this contest.

You can win the Second Prize of $1,000.00 and your choice of a Ford, a Plymouth or a Chevrolet sedan.

You can win the Third Prize of $400.00 and your choice of a Ford, a Plymouth or a Chevrolet sedan.

You can win any one of the remaining 365 cash prizes merely because you can show that you understand the program of our great leader, Father Coughlin.

So——

SEND FOR ALL PAST PICTURES TODAY.

In order to bring yourself even with all other contestants you must have all past pictures before you.

They will be mailed to you free of charge immediately on receipt of the Past Pictures Coupon below.

So—ACT NOW.

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE, except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, December 21, 1936. Each picture contains a question concerning the principles of social justice laid down by Father Coughlin.
3. A Grand Prize of $2,500 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the questions appearing in all 50 pictures and otherwise complying with these rules. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly coupon. The remittance of 10 cents in coin each week is in payment for Father Coughlin's book, "Money: Questions and Answers." Purchase of this book is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for coupons arriving unduly late. By entering the contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate coupons. Neatness will not count.
8. Any inquiry the reply to which could not affect outcome of contest will be acknowledged.
9. A contestant may send in any number of sets of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set will be entitled to one book for each set submitted.

READ THIS LIST — AND ACT

Grand Prize
$2,500.00

SECOND PRIZE $1,000.00
And a Ford, Plymouth or Chevrolet Sedan

THIRD PRIZE $ 400.00
And a Ford, Plymouth or Chevrolet Sedan

FOURTH PRIZE $ 100.00

Four Prizes of $50.00 Each

100 Prizes of $10.00 Each

260 Prizes of $5.00 Each

USE THIS PAST PICTURE COUPON NOW

"CONTEST EDITOR," SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

I wish to enter the "KNOW SOCIAL JUSTICE" Contest at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Pictures which have appeared up to date.

My Name Is .....

My Address Is .....

Town or City .....**State**.....

Address All Contest Mail To—

"CONTEST EDITOR," SOCIAL JUSTICE
Royal Oak, Michigan

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HOW CLOSE ARE WE TO WAR?

A Cross-Section of Views . . .

Senator Rush D. Holt, United States Senator from West Virginia, at the right, recently wrote SOCIAL JUSTICE: "There is a bad outlook in the world today for those who want peace. With the situation as it is, I deem it most advisable that we stay out of all entanglements. We should have a clear and definite understanding that those who desire to make a profit out of war cannot drag our country into the strife.

"Anyone who would endanger America's neutrality in order to make profit for himself or his company does not deserve the protection of our government. The mistake of the last war should be very plain. The lending of money and the tactics of the international bankers would lead to America's involvement. We must not allow them to lead us into any such impending danger."

—Wide World.

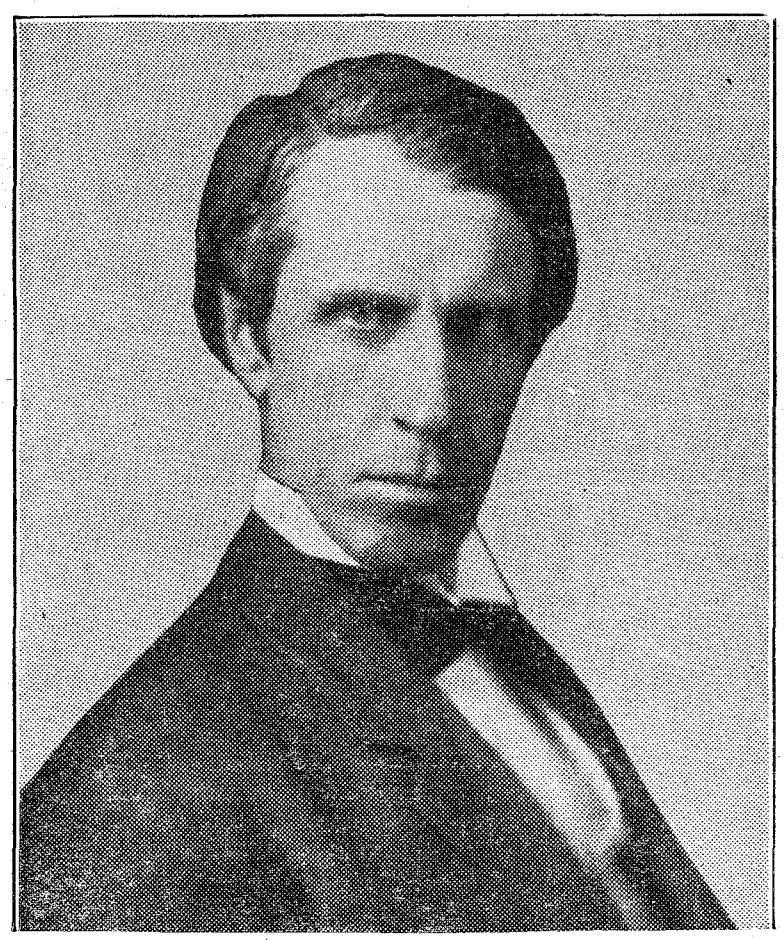
Newton D. Baker, Woodrow Wilson's Secretary of War, who celebrated his 65th birthday recently, says war will start on a big scale "as soon as statesmen make up their minds either that they want to fight or that they can't help fighting." It may happen also when some "statesman" makes a foolish mistake, and some equally foolish nation begins shooting, says Mr. Baker, recalling that one small, seemingly unimportant murder was enough to start the World war.

—Acme Picture.

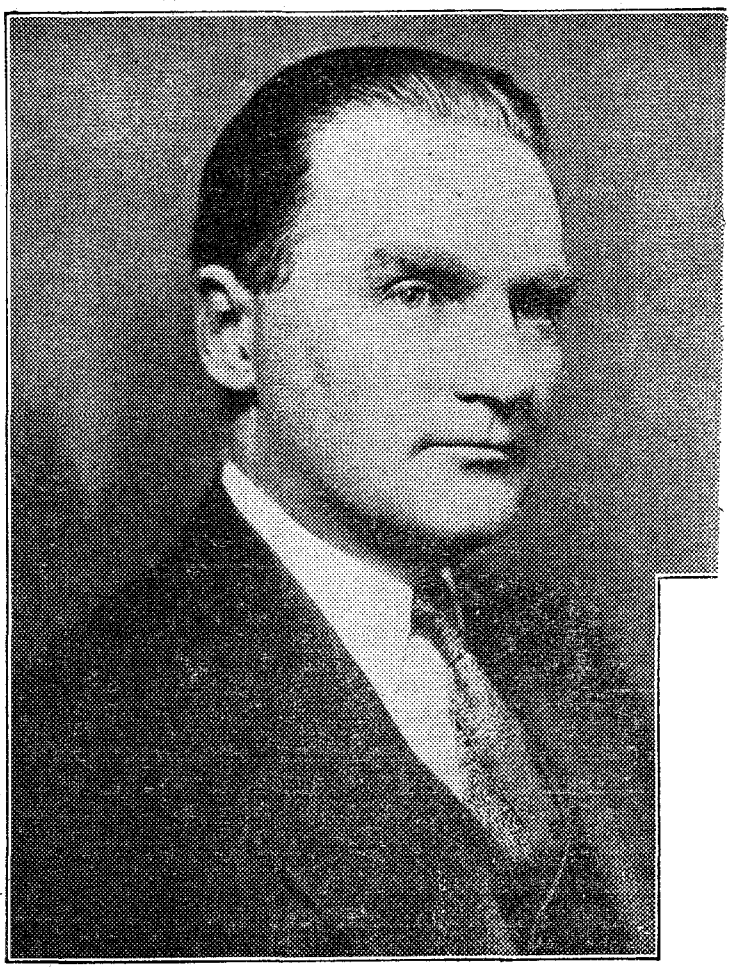
Anthony Eden, British foreign secretary, in circle, sees trouble this year. Says he: "I am confident that the events of these days are moving more rapidly than people are inclined to forecast. So, I think that those wise judges who believe Europe will come to a critical position in 1938, 1939 or 1940 are going too far ahead. I think 1937 will, perhaps, decide the future of our civilization."

—Acme Picture.

William Lemke, United States Representative from North Dakota, declares in a letter to SOCIAL JUSTICE: "Wars are the result of discontent, oppression and suffering. When these factors exist there always are ambitious and selfish leaders and rulers who will take advantage of the situation and wade through blood for political aggrandizement. These conditions exist today more or less all over the world. There is still hunger, want and rags in the midst of plenty, due to the manipulation of money and credit of the world by the international bankers and racketeers. We got into the last war because the international bankers and munitions makers had bet fifteen billion dollars on the wrong horse on the Allied governments, by extending them credit to that extent. It will happen again unless the American public wakes up in time."



Finlay H. Gray, United States representative from Indiana, is not alarmed by the war scare. In a recent letter to SOCIAL JUSTICE he said: "This is like some other questions which are hard to determine in advance. However, I do not believe that there is any present danger of this country being involved in war, either with any of the nations of Europe or countries of our own hemisphere."



Senator Gerald P. Nye, at the right, chairman of the special committee which investigated the munitions industry, informs SOCIAL JUSTICE: "It is my opinion that since Europe is desperately near to another war the United States needs be greatly concerned. Our continuing commerce with nations at war might very easily embroil us in another conflict. We need by law to curb our appetite for profits available through the wars of others if we wish to avoid participating in another foreign war."

—Acme Picture.

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